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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME III.

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INDEX TO VOL. III.

ADVANTAGES OF MISSIONARY LITERATURE... 47

AFRICA :
- A Few Useful Statistics..... 146
- A Remarkable Letter 8
- Five Little African Girls and Jolly Boys. 238
- Moravian Missions in South Africa..... 153
- Precious Africa 147
- Revival Scenes in Kangwe... 149
- Route from Kangwe to Talaguga 151
- Salutation from Africa 150

ANNUAL MEETINGS..... 158

APPEAL TO THE CHURCHES, FROM THE "STUDENT VOLUNTEERS"..... 124

AUNT JANE'S INSPIRATION 274

BANDS, AN EXERCISE FOR 20

BEFORE AND BEHIND—Verse 257

BOOK NOTICES, 106, 114, 167, 189, 221, 250, 305, 331

BUNCH OF REPORTS, A 125

CENTENARY OF PROTESTANT MISSIONS 201

CHINA :
- After Many Days..... 154
- Celestial Woman's Lot, The..... 297
- Correcting a Conception 209
- Hainanese Women..... 34
- Happenings at Chefoo 37
- Introduction to Nanking 33
- Traveling in North China 239
- Typhoons in South China 39
- Vitality of a Superstition..... 14
- Works and not By Works..... 36

CHINESE IN UNITED STATES—House-to-House Visitation in Chinatown..... 174

COMMUNICATIONS FROM THE BOARDS :
22, 51, 77, 107, 134, 164, 190, 221, 250, 278, 305, 332.

CURRENT LITERATURE AND MISSIONS :
52, 106, 220, 282, 331.

DEBTOR CHRIST, THE—Verse 145

DEPARTURES OF MISSIONARIES..... .... 257, 283

DEVOTIONAL MEETING, 9.00—9.30..... 50

EDITORIAL NOTES:
1, 29, 57, 85, 113, 143, 171, 199, 227, 255, 283, 311.

FAITH WITHOUT WORKS IS DEAD..... 239

FLAGS FLYING !..... 285

FOR FATHERS AND MOTHERS..... 104

FOR THE GOOD OF THE CAUSE 217

GIFTS IN THE TREASURY, SOME..... 303

GIVING ALL DILIGENCE..... 276

GUATEMALA CITY..... 65

HERE AM I, SEND ME—Verse..... 5

HOW ? 247

ILLUSTRATIONS :
Adonis River, Source of, 13 ; Africa, Map of, 147 ; Arabs on their way to Mecca, 209 ; Baili, 93 ; Bedawy Sheikh and Daughter, 321 ; Boat of Skins, 95 ; Brazilian Fruit Vender, 294 ; Canoe on the Ogove, 153 ; Chefoo Harbor, 38 ; Chinese Pupil, 177 ; Christmas Page, Frontispiece ; Church at Kangwe, 149 ; Colombian House, 291 ; Constantinople, 123 ; Convent of Vallombrosa, 206 ; Dehra School, 99 ; Funeral Procession in Colombia, 288 ; Guatemala City and Map, 65-66 ; Hainanese Women, 35 ; Household Furniture in a Punjabi Village, 89; Kanazawa Map, 230 ; Korean Child and Dancing Girls, 234 ; Ladakh Women, 10 ; Laos Map, 116 ; Leh in Kashmir, 9; Osaka Girls' School, 137 ; Panchito, 63 ; Pawnee Medicine Man. 180 ; Persian Village, 259; Persian Official's Country House, 261 ; Praying Machine, 211; Safeeta, Syria, 315 ; Seoul Palace Gate, 233 ; Siamese Theatre, 121 ; Teheran Mission Premises, 264 ; Woon Jin and Her mates, 175.

INDIA :
- From Plain to Mountain 92
- Futtehgurh Report..... 127
- Inside Dehra Walls..... 98
- On to Ambala 210
- Our Zenana Work in the Punjab 96
- Revived Experience and First Incidents. 91
- Sangli, a Young Station 90
- Village Women of the Punjab..... 88

INDIANS, NORTH AMERICAN :
- A Little of Indian Life..... 178
- Early Work Among the Pawnees..... 179
- The Indians' Lament—Verse 323
- The Shoshone Indians 207
- Through a Neighbor's Telescope..... 174

INFLUENCE OF MISSIONARIES' VISITS 220

IN MEMORIAM.....19, 106

INVITATION, AN..... 87

JAPAN :
- Another Door Entered 231
- Faith Justified..... 229
- Kanazawa, The City of..... 230
- New Building for Girls' School at Osaka, 237
- Only a Day School..... 5
- Why Do We Educate the Japanese?..... 234

JESUS SAID, TAKE YE AWAY THE STONE—Verse..... 219

JUBILEE YEAR, THE 188

KEITH-FALCONER MISSION IN SOUTH ARABIA, 208

KOREA :
- Birthday Party at the Palace of the King, 232
- What Could They Have Thought ?..... 236

LAOS :
Communion Sunday at Lakawn..... 118
Child's Prayer and Its Answer..... 122
Some Difficulties and Encouragements in Mission Work Among the Laos.... 115
LATCH UNLIFTED, A 8
LETTERS FROM THE FRONT :
Africa, 44, 102, 155, 300 ; China, 42, 73, 128, 157, 215, 271 ; India, 46, 70, 100, 102, 130, 183, 213, 244, 327 ; Japan, 17, 45, 72, 102, 103, 156, 183, 242, 272, 325 ; Korea, 129, 182, 243, 301 ; Laos, 272, 325 ; Mexico, 15, 156, 327 ; Persia, 17, 45, 130, 213, 269 ; Siam, 128, 245. South America—Brazil, 46, 299 ; Chili, 103, 185, 216, 298 ; Colombia, 156, 299 ; Syria, 16, 73, 157, 184, 215, 324 ; United States, 18, 182, 214.
LINES SUGGESTED BY *Crisis of Missions*..... 49

MESSAGE FOR THE GIRLS, A..... 173
MEXICO :
About Tabasco..... 64
Day Schools in Mexico City..... 60
Daughters of Mary 61
Pedro's Story..... 62
MISSIONARIES' ADDRESSES, 31, 59, 87, 115, 145, 173, 229, 258, 285, 313
MISSIONARY BABY, THAT..... 75
MISSIONARY POLITY .
Another Point of View 32
Are There Dangers?..... 132
Dr. Scharlieb Amended 210
Greeting to the "Student Volunteers" for Foreign Missions 145
Meum and Tuum..... 329
Qualifications and Duties of Officers of W. F. M. Societies..... 248
Shall Missionary Ladies on Furlough be Urged to Address Public Meetings?.. 328
"Special Objects" in Missions—A Missionary's View..... 302
The Ounce of Prevention..... 59
Two and Two..... 31
MISSIONARIES' WIVES..... 241
MISSION WORK AT THE SOUTH..... 246
MOHAMMEDANISM IN AFRICA..... 66
MOHAMMEDAN POETESS, A 122
MOHAMMEDAN WOMEN IN OROOMIAH, ENDEAVORS FOR..... 39
MONEY GIVEN TO FOREIGN MISSIONS, WHAT BECOMES OF..... 236
MONTHLY MEETING SCHEME, 19, 47, 74, 104, 132, 158, 186, 217, 246, 273, 302, 328

NORWAY, LETTER FROM..... 204
NOVEMBER MEETINGS, A PAGE FROM THE, 2, 22

ONE WOMAN POWER..... 74
OPENED UNDERSTANDINGS 273
OUTLOOK FOR 1888..... 3

PAPAL EUROPE :
Recollections of Romanism in Italy..... 205
Things at Madrid 238
PERSIA :
Among the Villagers of Persia..... 258
Day at Daruz, A 262
In the Wild Koordish Mountains....266, 295
New Mission Premises at Teheran..... 264
New Year's Calls in Tabriz..... 11
Our Next Building in Persia..... 263
Reports of Teheran and Hamadan Schools... ....125, 126

RECEIVING AND GIVING 133
REMARKABLE LETTER, A 8
REPRESENTATIVE MEETING, OUR..... 186

SALVATION ARMY IN INDIA 41
SCHEDULE OF DAILY ROUTINE OF ONE MISSIONARY WIFE..... 268
SIAM :
A Boat Picnic..... 119
Hospital at Petchaburi..... 117
Little Siamese Girls..... 322
Petchaburi Notes for the Year..... 119
Siamese Theatres 120
SONG OF THE REAPERS—Verse 154
SOUTH AMERICA :
Brazil :
Free Brazil.... 181
Fruit Vender..... 294
Roman Catholic Women to the Defence of Their Faith..... 294
Sao Paulo, From—I. The Girls' School ; II. A Bit of Family History..... 289
Something About the Women of Brazil, 286
Colombia :
Barranquilla..... 291
Child's Funeral Procession..... 289
Chili :
Julia Rodriguez..... 291
Small Tastes from a Large Book..... 292
SUGGESTION CORNER, 77, 105, 134, 190, 220, 249, 277, 304, 331
SULTRY EVENING, FOR A—Verse..... 212
SYRIA :
Bedawin, The..... 319
Communion Sunday on the Side of Mount Hermon..... 318
Heart Answereth to Heart 313
Hospital Picture in Beirût... 316
Reports of Beirût Seminary and Village Schools..... .....126, 127
Up and Away, and Prospecting for Scholars..... 314
Village Bride, A..... 331
Vitality of a Superstition..... 13

TREASURERS' REPORTS, 26, 54, 82, 111, 139, 167, 193, 226, 253, 282, 309, 336

WOMAN'S EASTER—Verse..... 87

WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

VOL III. APRIL, 1888. No. 4

"HO! FOR THE CENTENNIAL IN PHILADELPHIA," is the cry which is beginning to be heard all along the Presbyterian lines. Not the Centennial of Foreign Missions, though that is speeding on its way, but of the General Assembly itself, in the City of Brotherly Love, in the month of May, 1888. Every branch of church work will there show of its growth and fruit-bearing, and that of foreign missions will perhaps be the goodliest.

Our all-day woman's meeting will be held on Monday, May 21, and a red-letter day it promises to be to all who can attend; for those who cannot we will give a report in due time. By some error this has been called "*the* jubilee year," and we hear of "jubilee offerings" sent to our Board. The gift of "a million for missions" would make it *a* jubilee year, and hosannas would echo around the world. As soon as each of us has given her share we may begin to tune our voices to sing the Hallelujah Chorus.

THAT was a bad slip of the pen last month, to say our *first* lady has gone this year to the foreign field, at her own charges. We should have told Miss Thoburn and all the world that our *third* lady has gone. Two others have been serving the Board for about five years, without salary. It is well known, also, that Dr. Atterbury devotes his life and medical skill to the same service in the same way.

IT should be well understood that every missionary sent to an Asiatic country must be vaccinated before starting. People in the East think nothing of going about the streets broken out with small-pox. Miss Emma Roberts was victimized by this custom upon her arrival in Persia, but we rejoice to know has escaped with a light attack. Miss Van Duzee, for the third time, has nursed a station comrade through small-pox.

MOST of our missionary correspondents write with black enough ink on thick enough paper so as to be easily read. Wish they all would! If the paper is thin only one side of it should be covered.

TO inquirers who want to loan idols for use with the Band Exercise, published in the January number, we are authorized to say, they can be borrowed from this House, for a limited time, by paying expressage both ways.

The Missionary Herald (Boston) received a memorial of a lady who died in Oberlin, Ohio, November 14th. It was said of her that "She had already finished the November *Herald*. She did not go to the Church Triumphant in ignorance of what is being done in the Church Militant."

EVEN the *Nation* says: "The Indian Bureau appears to have made a serious blunder. Government has no moral right to order peremptorily that missionary societies which maintain schools in many places without assistance from the Federal Treasury shall cease using the Indian language."

MISS HUNTER writes from Yankton that the Government boarding-school children attend Sunday-school and Church regularly now. "I asked the agent here if I might

read the Dakota Bible in school. He gave me permission, as that was not teaching Dakota. I read a verse in Dakota and the children read the same in English.

We congratulate the Women's National Indian Association in what it has effected, as shown by the Report, during the three years of its existence. They have established seven new missions, four of which have been transferred to permanent denominational societies. One of their missions is upon another portion of that reservation for the Omahas where we have our school. The more such, the better.

The fifth Annual Report of the Indian Rights Association has been received from their office, 1305 Arch St., Philadelphia.

The Union Assembly held in Mexico City last February by representatives of twelve societies, agreed upon the necessity of a first-class Preparatory School, for all the churches in Mexico, and for a revision of the Spanish Scriptures, but it was decided not advisable to translate the Bible into Indian dialects.

The *Catholic World* acknowledges but 4,000 Protestants in Mexico. Rev. J. W. Butler, in his statistics presented to the recent Union Assembly, claimed 12,135 communicants and 30,000 adherents.

We have heard of some pleasant incidents in the celebration of the "Birthday Feast," as Christmas is called in Arabic, at Suk-El-Ghurb, Syria.

The choir of 18 boys practiced faithfully the four Arabic hymns to be sung and a simple English anthem. The teacher wanted one little boy who has a sweet soprano voice (a rarity in Syria, although most of them cannot sing anything but the air) to join in the anthem. "But," said one of the older boys, "he doesn't know English enough. He has only got to 'The dog ran after the cat.'" "Well," said the little fellow, "I know the refrain already," and as they sang, his sweet voice rang out: "In Excelsis Gloria, In Excelsis Gloria!" The boys saw what an addition it was to their chorus, and two or three offered to teach him. By the next afternoon he had it.

After the gifts had been distributed to the 85 boys of the training-school at Suk-El-Ghurb and to all the S. S. children down to "the roundest, rosiest and youngest boy, hugging a little drum, orange and fat bag of candy," the doors were thrown open to a crowd of ragged, dirty children who, through all the festival, had been hoping some crumbs would fall to them. An orange to each and a share of nuts and candies, doubtless materialized to their minds very considerably the "good-will to men" of the Christmas message.

How finely the Dehra school building (seen in the cut) must have looked when it was illuminated for the Queen's Jubilee, the English flag waving from the tower, the stars and stripes above the driveway, and the children singing "God Save the Queen" as they marched up and down in front!

This is a solid India number, and yet more good things from that field are held back for want of room.

Of late we have been reading in the evenings several of the most difficult Epistles right through. To-night we had the 7th, 8th and 9th chapters of Romans, with a good class. The argument they seem quite to comprehend. Where then is Thomson, with his feeble scheme of Islam for Africa, or Reichard, with his charge of extreme poverty of mental power in the Negro?—*Mr. Mackay's Journal* while shut up in Uganda.

A poor, ignorant Indian entered our church service in Bogota a few weeks ago with the wish to "sell his soul!"

Mrs. Touzeau mentions a man who said: "I have been so near death that extreme unction had to be administered," then asked: "Do you think confession necessary when death comes?" Mr. T. talked to him a long time, telling him of the "Great High Priest." That night the sick man came to our meeting and heard the Bible read. I thought of him as we sang the hymn in Spanish: "Take it all to God in prayer."

OUR MISSIONARIES IN INDIA,

AND POST OFFICE ADDRESSES.

Miss Margaret A. Craig,	Rawal Pindi,	Punjab.
Mrs. Robert Morrison,	" "	"
Mrs. Charles W. Forman,	Lahore,	"
Mrs. J. H. Orbison,	"	"
Miss Clara Thiede (of Vage)	"	"
Mrs. J. H. Morrison,	Firozepore,	"
Mrs. Francis J. Newton,	"	"
Miss Mary E. Pratt,	Jalandhar,	"
Miss Carrie Downs,	Lodiana,	"
Miss Margaret M. Given.	"	"
Mrs. James M. McComb,	"	"
Mrs. Charles B. Newton,	"	"
Mrs. Edward P. Newton,	"	"
Mrs. George S. Bergen,	Ambala,	"
Jessica R. Carleton, M. D.,	"	"
Mrs. W. J. P. Morrison,	"	"
Mrs. B. D. Wyckoff,	Sabathu,	"
Miss Annie S. Geisinger.	Dehra,	N. W. P.
Miss Elizabeth M. Pendleton,	"	"
Mrs. Reese Thackwell,	"	"
Miss Sarah M. Wherry.	"	"
Miss Anna M. Condit (Woodstock),	"	"
Miss Emily M. Foote, "	"	"
Miss Irene Griffith, "	"	"
Mrs. James L. Scott, "	"	"

Miss Clara G. Williamson (W'dstock),	Dehra,	N. W. P.
Mrs. A. P. Kelso,	Saharanpur,	"
Mrs. E. M. Wherry,	"	"
Mrs. William Calderwood,	Mozaffarnagar,	"
Mrs. C. A. R. Janvier,	Futtehgurh,	"
Miss Elizabeth J. Seeley,	"	"
Mrs. George A. Seeley,	"	"
Mrs. T. E. Inglis,	Mynpurie,	"
Miss Christine Belz,	Etawah,	"
Mrs. Thomas Tracy,	"	"
Mrs. James M. Alexander,	Allahabad,	"
Miss Susan A. Hutchison,	"	"
Miss Mary B. Lawson,	"	"
Mrs. J. J. Lucas,	"	"
Mrs. Joseph Warren,	Gwalior,	"
Mrs. James F. Holcomb,	Jhansi.	"
Mrs. Joseph M. Goheen,	Kolhapur,	S. M. C.
Mrs. J. J. Hull,	"	"
Mrs. G. W. Seiler,	"	"
Miss Grace E. Wilder,	"	"
Mrs. R. G. Wilder,	"	"
Mrs. George H. Ferris,	Panhala,	"
Miss Esther E. Patton,	"	"
Mrs. L. B. Tedford,	Sangli,	"

In this Country :—Mrs. J. C. R. Ewing, Washington, Pa.; Miss Mary Fullerton, Princeton, N. J.; Mrs. Joseph P. Graham, Wooster, Ohio; Mrs. W. F. Johnson, Charlotte, N. C.; Mrs. G. W. Pollock, Monument, El Paso Co., Col.

WOMAN'S EASTER.

With Mary, ere dawn, in the garden,
I stand at the tomb of the Lord;
I share in her sorrowing wonder;
I hear through the darkness a word,
The first the dear Master hath spoken,
Since the awful death-stillness was broken.

He calleth her tenderly, "Mary!"
Sweet, sweet is His voice in the gloom.
He spake to us first, O! my sisters,
So breathing our lives into bloom!
He lifteth our souls out of prison!
We, earliest, saw Him arisen!

He lives! Read you not the glad tidings
In our eyes, that have gazed into His?
He lives! By His light on our faces
Believe it and come where He is!
O, doubter, and you who denied Him,
Return to your places beside Him!

The message of His resurrection
To man it was woman's to give:
It is fresh in her heart through the ages;
"He lives, that ye also may live,
Unfolding, as He hath, the story
Of manhood's attainable glory."

O, Sun on our souls first arisen,
Give us light for the spirits that grope!
Make us loving and steadfast and loyal,
To bear up humanity's hope!
O, Friend who forsakest us never,
Breathe through us Thy errands forever!

Lucy Larcom.

(In "Wild Roses From Cape Ann.")

AN INVITATION.

Now that the new Presbyterian House, at 53 Fifth avenue (cor. of 12th street), is fully occupied, our Church women of this vicinity have an enlarged opportunity. This is such a central home as we never had before, and from it a hearty invitation is sent to you to-day, which we hope, dear friends, you will as heartily accept. "Come to the place of prayer;" as some muezzins call: "Come to the place that is wholly advantageous."

The Women's Board of Foreign Missions, formerly at 20 North Washington Square, is now moved to a bright parlor on the second floor of this House, and holds here a special prayer-meeting for an hour, on *the first Wednesday morning of each month*, at half-past ten

o'clock. An open meeting of half an hour also occurs on other Wednesdays at the same hour and place, when the time is largely given to reading fresh missionary letters. To both these meetings you are warmly invited.

Ladies of the City, notwithstanding all your multiplied engagements, will *you* not purpose to give room to this meeting for one of the dearest objects of your prayers? Shall not we, of the different churches of our communion, come here on common ground and with a common errand to our Master? Bring your Christian greeting, your message, your offering of praise and prayer, and let us be strengthened together. "Make the voice of his praise to be heard."

And may we not welcome *you* often, our neighbors, over in New Jersey, on Staten and Long Islands, in Westchester County and all this vicinity? Make Wednesday your shopping day. We are very accessible, only two short blocks from 14th Street. Come from the warm atmosphere of your church-life and let us feel the helpful touch of it. Don't be deterred because you have the children with you. Bring them too, and bring your guest. There is room for all. When the parlor overflows there is a beautiful, chapel-like assembly-room available. Come, and help to consecrate the place. Come, and swell the volume of prayer. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard."

We earnestly hope that members of Societies all over the State, and those of other Boards, in planning a few days' visit to New York, will arrange to include a Wednesday, and come and make themselves known to us at the meeting.

And, finally, any ladies, anywhere, are invited to join us in prayer for the spread of the Kingdom of God to the ends of the earth. Come who will, girls and matrons. Come, weary heart, and find refreshment. Whom the Lord hath blessed, come, and share your gifts. Come with faith to ask great things. Bring offerings out of a pure heart. Putting away "all bitterness and evil-speaking," may we seek together the throne of heavenly grace in behalf of our precious missionary interests. May the Master Himself be always of our company and His blessing be on us. Then shall our mouth be "filled with laughter and our tongue with singing;" then shall they say among the heathen: "the Lord hath done great things for them."

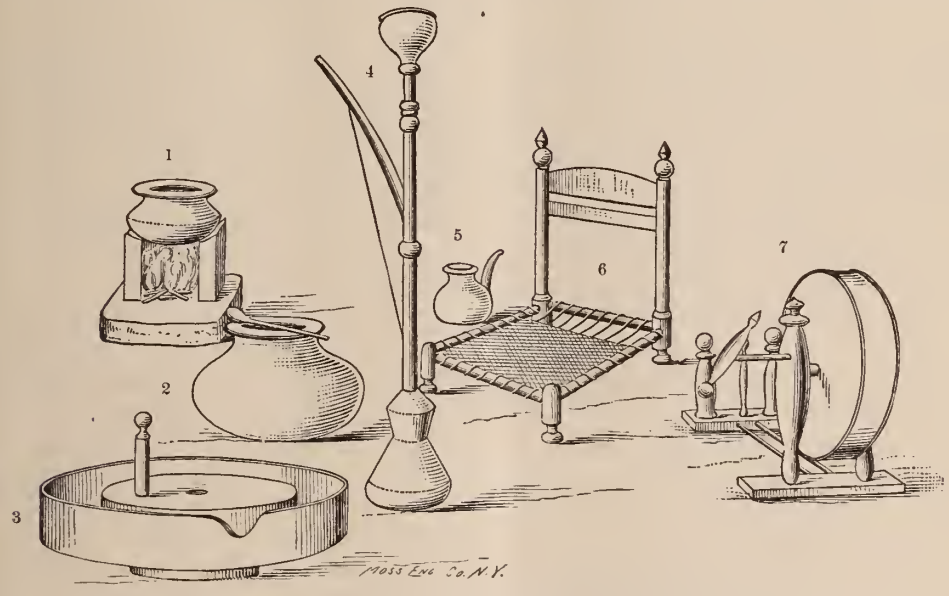
VILLAGE WOMEN OF THE PUNJAB.

Nothing more uninteresting than the outside of a Punjáb village can be imagined. It is a collection of flat-roofed mud houses, with sometimes a few houses of brick, opening upon a very narrow and generally dirty lane, the centre of which is often worn into a regular channel, sometimes dry, sometimes filled with black mud. Most of the houses consist of one room, where the family and their cattle pass the night, and a court-yard, which is the sitting-room for the day. The walls and floor are plastered with mud, and the only furniture generally seen is a few bedsteads and low stools, with one or more spinning wheels, and a few cooking utensils. There are no flowers, no gardens of vegetables, but generally a few large trees outside the village where the men congregate, and it is here that the missionary preaches, while his wife goes inside the village and sits down in one of the court-yards to talk to the women.

These village women lead very busy lives. Early in the morning the buffaloes, cows and goats must be milked and the butter made. The house is put in order and swept. The comfortables in which they roll themselves up to sleep are hung on large wooden pegs fixed into the wall for that purpose, and the bedsteads are stood up against the wall, or taken out into the court-yard. Then comes preparation for the morning meal. In the Punjáb, the corn or wheat must be ground, then kneaded into dough and made into thin cakes, while *dál* (lentiles), or a vegetable curry is cooked to eat with the bread.

When breakfast is ready there is no sitting down of the whole family to the meal. The children are fed as soon as the food is cooked, or just as they happen to come in and ask for

it. As a rule, the husband eats first, and the wife afterwards. They seldom eat together. Sometimes the husband is out working in the fields, and then the wife puts some of the curry into a brass or earthen vessel, and a few of the cakes into a dirty cloth, and balancing both on her head, goes out to him and sits down while he eats his breakfast, and then re-



HOUSEHOLD FURNITURE IN A PUNJABI VILLAGE.

1. Mud Cooking Stove. 2. Earthen Cooking Pot. 3. Mill. 4. Hookah. 5. Drinking Vessel. 6. Chair. 7. Spinning Wheel.

turns to her own. After this she is free for her spinning, and then is the time she can listen to the preaching of the Gospel if a lady should visit her village. She may go out to pick cotton, or assist in harvest operations, according to the time of year. Towards sunset the evening meal is cooked and the cattle attended to, and then the day's work is over. The occupations of the women differ according to the business of their husbands, the wives of farmers, weavers or shoemakers assisting in the general work in different ways.

The intellectual state of the women varies in about the same ratio as their social position, and we find a large number of them little higher than the cattle they tend, and they often say of themselves: "We are only cattle; what should we know?" while there are others very bright and quick to take in a new idea. But all, whether rich or poor, clever or stupid, are on the same plane in religious matters. They have the same superstitions and practice the same religious rites. They profess to believe in one Supreme Being, but know nothing about God except as creator and ruler. They believe in heaven and hell, but have misty ideas on the subject, and often say: "This is hell." They believe in future rewards and punishments, and fast, say prayers, make pilgrimages, give alms, and make offerings at temples and tombs, all with the view of propitiating unseen powers and making it better for themselves in a future state of existence. It need scarcely be stated they have no peace of heart, only the tranquility of indifference or fatalism. The ordinary trials and sufferings of life are intensified in their case by their ignorance, while there is no hope of future glory to lighten "the sufferings of this present time."

From among the many thousands described by this sketch, a few hundreds have been gathered into Christian Churches, and hundreds more are regularly instructed, and the Gospel is preached in a large number of villages; but when we look at the places where no lady has ever been, and think of the

thousands who have never heard, and probably never will hear of a Saviour, we feel that all that has been done is as nothing compared with what still remains for us to do. The work of evangelization needs to be taken up with a will. There is no limit to the good that might be accomplished if women would come forward and offer themselves for this great work.

Will not some who read these lines hear the call, and be constrained to say: "Lord, here am I, send me?"

Mrs. Edward P. Newton.

LODIANA, Jan. 3, 1888.

SANGLI: A YOUNG STATION.

Sangli, 30 miles east of Kolhapur, 120 miles from the coast, is a city of 17,000 inhabitants and capital of Sangli, a Native State, governed by hereditary rulers. The Chief is also high priest of the principal god worshiped in this State, the elephant-headed god, to which belongs a great part of the land, revenue of which goes to his service.

Mrs. Joseph Graham, who went to the Kolhapur Mission in 1872, has sent reports from which we gather the following facts regarding Sangli. Mrs. Graham is now in this country caring for their little flock of six, while Mr. Graham labors alone at his post.

1884.—Sangli station opened.

School for the high caste Hindu and Mussulman boys in progress.

School for girls begun on the porch of a teacher's house. Chapel built. Services on Sunday with the few Christian families, and street preaching.

Heathenism is more marked in a Native State than in one under British rule and, during the first months, whenever Mr. Graham concluded a preaching service in the street, the people yelled and hooted as he took his departure, and Mrs. Graham found the girls more difficult to manage than in any other of her four stations.

1885.—Boys' school across the Krishna River, which two eager pupils swam during the rainy season.

Girls' school moved from its veranda into a room in Mr. Graham's own home, though the report naïvely admits: "It is not pleasant in all respects to have a good-sized school in one's house, when the children study their lessons after the Indian custom, repeating them over and over at the top of their voices."

1886.—Ground purchased in the city for a church and boy's school, and building begun by vote of the mission. Zenana work increases.

1887.—Church organized April 6th, with four members. Sixty-nine names on the roll of the high caste boys' school and 17 in that across the Krishna.

Marriage of the hopeful, oldest girl in school and sad death of the model scholar, and the school promoted to the chapel.

Mr. and Mrs. Tedford join Mr. Graham, and 22 young men, Brahmins, from the government High School, study English with Mr. Tedford. The Mission calls for two new men, one of whom shall be a physician.

We add a few words from one of Mr. Graham's reports, concerning the usefulness of medical work in that mission:

"Almost every missionary in India feels that a knowledge of medicine would be of great assistance to him in opening up ways of access to the people. In this country any man, and especially any white man, can be a doctor. The difficulty is that successful treatment of a few cases of ring-worm, ague or snake-bite, will bring him a multitude of invalids who require the skill of a qualified medical man"

After relating how he himself treated successfully a case of ring-worm and two or three scorpion stings, Mr. Graham continues: "Before long I had people coming to me for treatment not only of ring-worm and scorpion stings, but for all manner of diseases. Some were blind; some, lame; some had diseased ears; some, scrofula; some, consumption; some, paralysis; some, fits; some, lock-jaw. Some had been sick a few days and some for years. Some wanted medicine for themselves, some for their children, some for their parents. Had I understood the practice of medicine what better opening could I have had in a new field?"

REVIVED EXPERIENCE AND FIRST INCIDENTS.

(From a Letter)

I cannot wonder that my Mt. Holyoke room-mate, Miss Bissell, welcomes me to India with the words: "It is a splendid, a great, great work worthy the sacrifice of parting from American friends. * * * I am going to stay out here forty years, unless absolutely compelled to go home on account of ill-health."

In these first two weeks peculiar joys have come to mother and me in meeting old friends. The Native Christians and friends from the city hardly know how to express their delight in seeing mother. Our Christian people have asked the privilege of calling her mamma. The first Sunday the daughter of our elder was baptized and named for her. The mother of this little one has lost five children since we left Kolhapur. She is in a peculiar way fitted to talk with women. She has now four children, but is going to try to spend three hours daily as a Bible-reader.

I find a small circle of special friends, those of us who, as girls, used to pray together. One of these came the other evening 12 miles to see me. She is Miss Patton's assistant in her Panhala school.

We just missed annual meeting, but have met all the missionaries except Mrs. Ferris. It is delightful to find so many here; you can imagine what a joy it is to mother, who worked here 18 years without a missionary sister. We cannot but praise God, as five of us gather on Saturday afternoon to pray for this dear Mission. Yet, MY FIRST GREAT IMPRESSION is that of the overwhelming need, and the little we are doing to overtake it.

Here in Kolhapur we have some 44,000 people. We are in a district honeycombed with villages and important towns. We have permanently penetrated this country population of the plains by a single sub-station at Sangli. Mr. Graham tells me that within a circle drawn by a radius of fifteen miles from Sangli there are 125 towns and villages. At one of these towns, 27 miles east of Kolhapur, a government bungalow is now offered for 3,000 rupees. The surrounding country is densely populated, and the town Nerla is but five miles from the railroad. Mr. Seiler says he has been most favorably received here, people remaining until eleven at night to hear the Word.

AS TO THE NEEDS OF WOMEN—I find my recollections of Hindu cruelty and ignorance not at all exaggerating the actual condition of things now. The women seem timid and quite as particular about not appearing in public, but they better appreciate education for girls. The other afternoon Mrs. Hull invited me to visit a Mussulman home. Among the group that gathered around us I noticed one bright little woman, and asked her if she could read. I found her to be one of mother's pupils, and though out of school for years and now the mother of five children, she read well. She was here watching Mrs. Hull examine her little daughter. Such mothers do appreciate, in a measure, an education for their girls, but they are very few. Among the middle class of women there is a spirit of stolid resignation which seems to say: A life of toil and sorrow is our lot, and we are satisfied to have it so. They will not let themselves believe that life can in any way be changed by an inward peace. They associate so little of joy, love and blessing with their religion that it is very difficult for them to *know* God and accept His love.

I do so long to appropriate more of God's love for me. I see more, every day, the need of experiencing a truth which I offer to another. I know some dear girls in America must have been praying for me, for I have realized in a special way the love of Jesus. You can understand what a strength this has been in these beginning days when I so need judgment and prudence and patience.

"WHOSO HATH LEFT—FOR MY SAKE."

Last Sunday our lesson was on *Confession*, *Matt.* 16. Mr. Goheen has given me a class of sixteen Christian women, and after the opening exercises we went into a little adjoining room. This is a real native room, with

just enough smoke and darkness to make it seem very home-like to the class. As we came to the closing verses of the lesson, I asked any who had left friends for Christ's sake, to speak of them. One is separated from a mother and four brothers; another, from a dear sister; another, from a daughter; another confessed Christ under great opposition, leaving a widowed mother and a brother.

I remember, in Massachusetts one day, while talking with a friend about missionary work, she said: "I can't go; I am the oldest in our family." A few hours later I met a school-mate, and she urged: "I am the youngest in our family." How are we going to help these girls out here to give up *all* for Christ if we have never literally followed Him in the command, "If any man will come after me, let him deny himself and take up his cross and follow me?" It is hard to *preach* self-sacrifice to those who *live* it. These Native Christian people are teaching me many lessons.

I wish we might have at least two new lady workers sent out to us next fall. Perhaps one or both could come at their own expense, and thus encourage voluntary service out here.

Last Sunday I was sitting near the door of our city chapel to encourage and invite women to come in. An elderly woman came and sat down by my side. When we bowed our heads and Mr. Goheen began to pray, she exclaimed in a loud, earnest tone: "And what is this?" Are there two ladies who can come out this year to help us answer this question?

KOLHAPUR, Jan. 30, 1888. *Grace E. Wilder.*

FROM PLAIN TO MOUNTAIN.

It had been a long, hot summer. April was too warm for enjoyment, but nothing to May and June, when the hot wind blew over miles of sand, changed the scant herbage into dust and carried both with it, till even the dark green leaves of the mango hung down and took the prevailing color, and the sun glared red through the thick yellow atmosphere.

Indoors the punkah swung day and night, except when the punkah-walla sitting in his little thatched hut outside, fell asleep over his monotonous work. Doors and windows were kept tightly shut, save one; in its place a thatch of sweet-scented grass roots was always kept wet, to cool the fierce hot wind as it came into the house.

Then July had come, bringing with it the long-wished-for rain. Almost in a night the fields put on a coat of tender green, and the mango leaves glistened in the morning sunlight, but in-doors the punkah continued to swing and windows were still closed. August and September; and now amid the green fields and ripening harvests lurked noxious vapors, which must be as carefully avcided as the heat.

Mr. and Mrs. J., and their three children sat at breakfast one September morning. They were not beginning the day. Hours before, Mr. J. had opened his school and Mrs. J. had given the children their tea and toast and sent them out for a walk; had arranged her household affairs and taught her little class of Native Christian children. Now, at 11 A. M., the morning work was over and there was a little leisure for home life, before the father should go to his study to translate, read proofs, or prepare for the evening preaching in the bazaar, or Sunday's work in the church.

The room was large and comfortably furnished. The breakfast-table looked inviting though some of the dishes upon it would certainly seem strange to Western eyes. But how white the faces that surrounded the table, and how languid and weary all looked! "Do eat more, dears," pleaded the mother. Vain plea! The summer had slowly but surely sapped strength and life. "If disease should come now," thought Mr. J. with a sharp pang, "how could they resist it?"

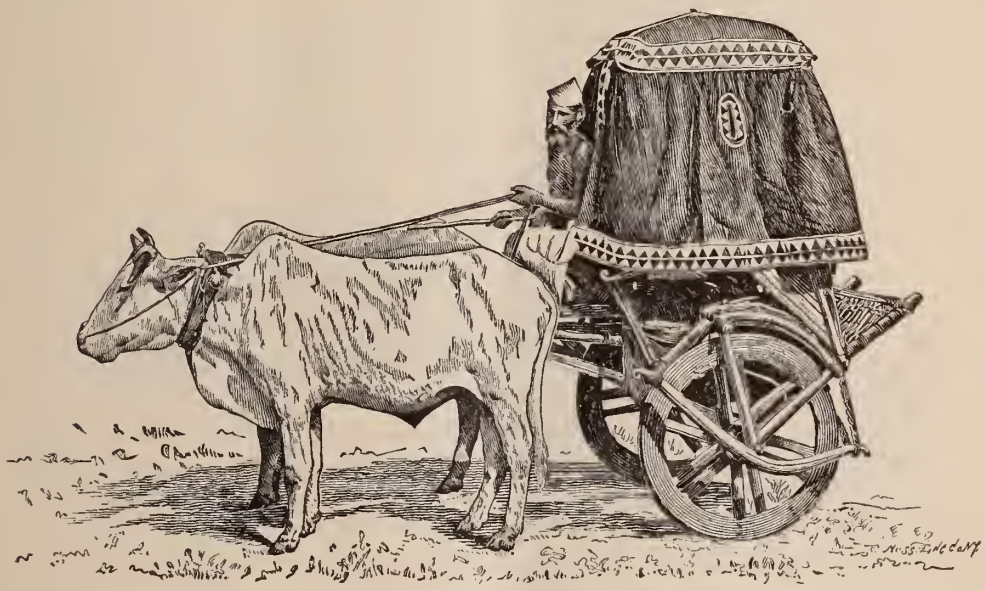
For a moment faith wavered. His thoughts wandered to the home-land. He saw the children rosy and bright, smiling over their work, or shouting at play, and he asked himself bitterly why God had required *this* at his hands. It was but for a moment; he was a true knight—a soldier, servant of the Lord Jesus Christ. "Whose I am and whom I serve," he murmured, then said with a smile

to his wife: "Suppose we go to the Jwala Mukhi mèla (religious fair), and from the mèla to Dharmsala and ——" "Oh, papa, when?" "Where is Jwala Mukhi?" "Can we play out-of-doors there?" came in quick succession from the children, followed by so many other questions that Mr. J. had to run away long before all could be answered.

When the day's work was over and the children slept, Mr. and Mrs. J. talked of the more serious aspects of their trip. It was not to be all holiday. The mèla would bring together multitudes of men, women and children, many from isolated villages, never visited by missionary or catechist, and thus afford opportunity for telling of Jesus' love to thousands who might otherwise never hear of it. "And perhaps," said Mrs. J., "some of the women may come to our tent and I can talk to them."

"We will take a supply of Bibles and tracts too, and Yusef and Raheem shall go and help me in preaching and distributing them."

Preparations began next morning. Very tiresome they were, trying Mrs. J.'s strength and patience sorely. Many times she half-resolved to ask her husband's aid, but she did not. She had decided long ago what her part was in the work to which they had pledged their lives. Chiefly, she felt, to make her husband's work more effective by keeping him free from petty cares and interruptions, to make home bright, and to guard the young lives committed to her care, so that while saving others their own might not be lost. If, in the midst of these duties she could find time for a little seed-sowing in the barren fields around her she thanked God for the privilege.



THE BAILI.

So, it was she who not only prepared clothing for the family, suited to two climates, and saw that the food was bought and stowed away in the "pantry-box," but she who had the tents brought out and repaired.

It was an hour of wild excitement to the children when, at last, all was ready and the camels waited for the loads which were to be sent in advance, and when in single file they passed out of the mission compound and down the road. The children felt the most delightful experience of their short lives had fairly begun. All rose early next morning for there were many last things to be done, and they must not risk exposure to the sun though September was almost over.

This first part of the journey would be over the level highways of the Plains. So Mrs. J. and the children traveled in the carriage, Mr. J. on his hardy pony, Yusef and Raheem in

a baili, drawn by large white oxen, while more camels carrying tents and other baggage, brought up the rear of the cavalcade.

We will not follow through every step of their journey. It gave unmixed delight to the children. The cool, early morning drive, the new scenes amid which the tents were pitched, the unlading and relading of the camels, the groups of travelers met daily, never failed to interest. Mrs. J. sighed for the comfort of her home sometimes. The tents were not always ready when they reached camping ground, or they had been pitched beside a green, stagnant pool, because the one large tree the village possessed was there; the milk tasted of smoke, and, not unfrequently, meals cooked in an extemporized kitchen with the sky for its roof, had the same flavor, or if the day was windy, were gritty with sand.

Mr. J. and his helpers would often be delayed by talks with the villagers they met. Towards evening they would enter the villages, seek out the places where the men sat smoking and gossiping, or gather them by singing a hymn, and tell them the "old, old story." It was received often with stupid indifference, with smiling acquiesence which meant nothing, or with looks of hatred which might have found expression in acts had the "Sirkar" (Government) been less feared.

That was a red-letter day which brought serious men, anxious to learn more of the new doctrine, to the missionary's tent. Seed sown beside all waters; would it spring up—after many days?

A week of camp life brought them to Hoshyarpur at the foot of the great Mountains. Here the C's gave them a cordial welcome and helped them to prepare for mountain travel. A janpan was provided for Mrs. J., a doolie for the children, and Yusef and Raheem hired a little pony for a small sum, on which they would ride by turns.

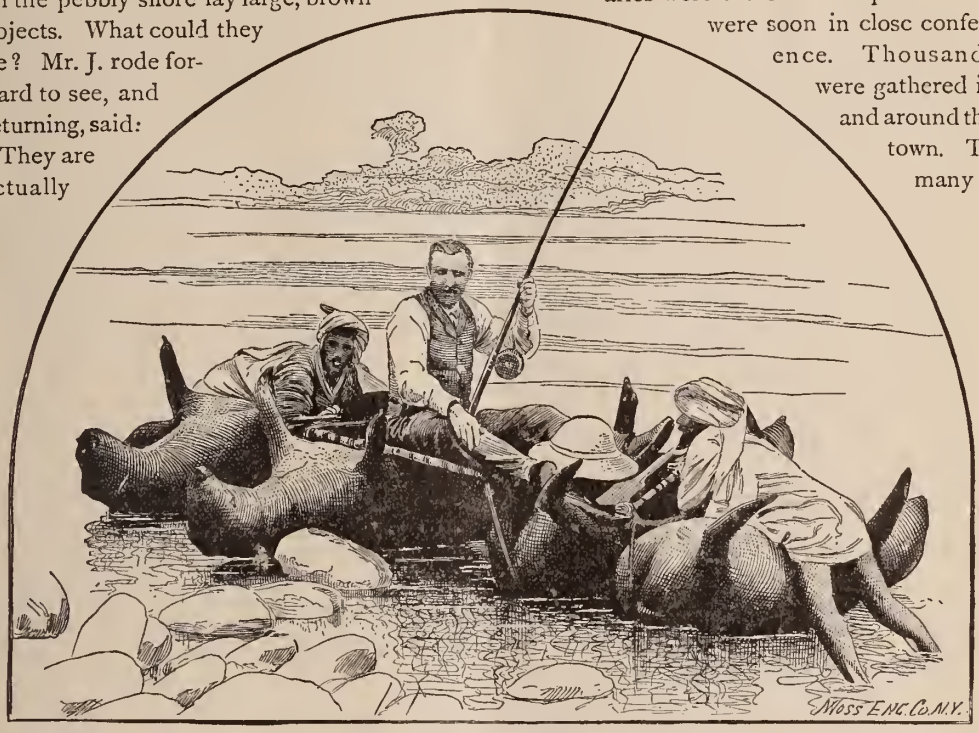
Off once more! Over low, barren foothills at first, then higher and higher till they reached a spot where, in one grand vision, range after range of mountains rose, the last crowned by the dazzling whiteness of the everlasting snow! Mr. and Mrs. J. stopped to gaze with thrilled hearts. They had scarcely realized before, how much they wearied of the dull monotone of the Plains. Even to each other they could not speak of what brought tears to their eyes.

The sublime and commonplace mingle strangely. Our travelers were recalled to every-day life by the sound of voices in sharp dispute. While they had stopped to wonder and admire, the children had been carried on. They had crossed a small stream and now, on the other side, the doolie rested on the ground, its bearers, with arms folded, leaned against the rocks in defiant attitudes, while the children, with flushed and tear-stained faces, urged them to take up the doolie and go on. All came forward as Mr. and Mrs. J. appeared. "Sahib, the load is too heavy. We engaged to carry the Baba Log (children) not rocks," from the coolies, and "Such lovely stones, mamma! And not at all big ones!" from the children, though all spoken at once, disclosed the source of trouble. The bed of the mountain stream was filled with pebbles, some washed into fantastic shapes, all rare and beautiful to the children, who never saw a stone at home. The coolies had put down the doolie at their request and, smoking and chatting by the roadside, had only smiled at first at the strange fancy of the white-faced little ones. "What could they want of stones when the mountain was full of them?" They had said: "Bas, Baba Log!" (enough, children). When this was disregarded, they had declared they would not lift the doolie unless the stones were thrown out. Assurance of plenty more in the mountains induced the children to give up most of their treasures and restored peace.

As they ascended the mountains, nights and early mornings became cold, and they were glad of the warm wraps and flannels provided. The pure, cool air brought strength with every breath. The few villages were perched on mountain sides at the top of what looked like a giant staircase, but was, really, terraced fields; or, they nestled far below in the valleys, almost hidden by shrubbery. Every turn in the road disclosed something new; a frowning mass of overhanging rock,

a new glimpse of the wonderful snowy range, or a dancing streamlet.

One day they came to a narrow river in a high valley. Not a boat was to be seen, but on the pebbly shore lay large, brown objects. What could they be? Mr. J. rode forward to see, and returning, said: "They are actually inflated skins used as boats." They furnished such a novel and amusing mode of transit our party lingered before crossing. These boats were used in various ways. Sometimes a solitary traveler would adjust his bundle and most of his garments on a skin. Then throwing himself across them, face downward, would paddle and push with his hands till the swift current caught his bark and almost whirled it to the landing-place. Large skins carried two passengers. Others having rough, native bedsteads tied across them, carried from four to six passengers and two men to manage the craft. It required some courage to cross, but the Js. passed over in perfect safety.



THE BOAT OF SKINS.

A day or two after this they saw the temple of Jwala Mukhi across the luxuriant vegetation of a semi-tropical mountain valley. They had been meeting pilgrims to the mèla for several days; now the road was crowded with them and the cry was frequently heard: "Jwala Ji kè khair!" (Blessings on Jwala!) They found their tents pitched in a shady spot outside, but near the town. Other missionaries were there with helpers and all were soon in close conference. Thousands were gathered in and around the town. To many it would be the one opportunity for learning the truth, yet it was particularly hard to reach the people. They feared to offend their goddess by listening to preachers of the new religion, and their hearts were filled with worldly desires.

Undaunted the little band went forth, day by day, scarcely giving themselves time to eat. Under the very shadow of the temple, built over the "Mouth of Jwala," in full sight of the burdens the priests were laying on the poor and miserable, they told of the Burden-bearer and His love, and at night they met to pray that God would bless the message. The load of books and tracts was soon disposed of and Mrs. J. had, as she had hoped, frequent visits from women whose curiosity brought them to her tent where a few kind words often led them to tell their sorrows. Her heart ached for them. Such sad stories were poured into her ears!

When the mèla was over the family turned

their faces towards Dharmsala on one of the higher ranges, where missionary friends gave them cordial welcome and every hour seemed full of delight and blessing, till November carried them down to their home on the Plains.

X.

OUR ZENANA WORK IN THE PUNJAB.

Necessity for this work arises from the peculiar social institutions of this country. These forbid the appearance of women and grown-up girls in public. Amongst Mohammedans the custom is enjoined by their religion, therefore every Mohammedan woman is bound to obey it. The Hindus have no such religious injunction. But they have learned the custom from Moslems and many of them consider it a part of respectability to observe it. Hindu women visit temples and religious shrines; they go to their friends and relatives in times of joy and sorrow, but they do not appear in public meetings attended by men. If we want to enlighten women of the upper classes and bring them under Gospel influence, we must do so by going where they can be found. That place is the Zanânkhâna. They cannot come to us; we must go to them. This is the principle on which zenana work is founded.

There is another reason why it is necessary. It is to complete the work begun in girls' schools. The education imparted in these schools is very imperfect. Children attend for a short time and are withdrawn before much substantial good is effected. All Hindu girls are married between the ages of seven and twelve, and seldom, if ever, afterwards attend school. They therefore leave school just at the time when their minds begin to develop and think on serious subjects. It is therefore of the utmost importance that some means should be found to continue and deepen the impression made in earlier years, and that means is the zenana work.

Although the necessity of this form of missionary labor was felt from the beginning, it could not be easily supplied. The people were not prepared for it. They looked upon it with dismay. Besides, there were the prejudices against Christianity to contend with, prejudices shared alike by Hindus and Mohammedans, and so strong at one time as to be deemed almost insuperable. But blessed be God, time has brought a mighty change. Female education began to be appreciated and abhorrence of Christianity became less. The missionaries commenced to be regarded as friends and benefactors to the country. Then began the era of zenana work.

Who the first missionary lady of our Church was that entered the zenanas, it is impossible to say. The reports throw no light on the point. One thing is apparent, that the opportunities were carefully watched by all, and as soon as one occurred it was taken advantage of. Missionary ladies of Lodiana visited the Begums as early as 1858. The writer of this paper accompanied Mrs. Janvier in some of these visits. In 1863 and the following years, Mrs. Calderwood visited several zenanas of Saharanpur. Similar visits were also paid at other stations. They were mostly of a social character and occupied in friendly conversation, but they paved the way for future work. Bible-women were also engaged as soon as suitable persons could be found. We read of their first employment in 1863. These went about with the Bible in their hand, reading and explaining its contents to the women of the poorer classes. They were the true pioneers of the zenana work. Their humble labors removed fears and prejudices and prepared the way for the entrance of missionary ladies.

More regular and systematic work was commenced in Lahore in 1867 by a Native Christian lady of that station. In the annual report for that year we are told, "this is the only station at which anything of this sort (zenana work) so far as we know, has yet been attempted in our Mission."

Her work was on a small scale and confined within very narrow limits. It consisted of a class held in one of the zenanas of the city, in which English and needle-work were taught. It was attended by four Bengali ladies of the Brahman faith. Religious instruction was given them orally. After this lady was transferred from Lahore, zenana work was carried

on there by Miss N. Morrison and Miss Fuller. The next year work was begun in Lodiana. The following is a short account of it:

"We have been permitted if not exactly to lay the foundation, certainly to commence making a clearing for the same. Entrance has been obtained to many houses, and in several instances a regular course of instruction has been commenced. For many months past, four married women, two widows, one unmarried woman and four young girls have been regularly receiving instruction with great eagerness. The pupils are taught Urdu in the Persian character; many read very fluently and some have commenced writing also. Barth's *Bible History* is used as a text-book when the rudiments are mastered. Plain and fancy needle-work is taught in all the zenanas."

This beginning in Lodiana was made by Miss Jerrom, a lady co-operating with our Mission, though sent out by the Society in England for Promoting Female Education in the East. We also find notices of the beginning of zenana work in this year's report for Ambala, Saba'thu' and Dehra Dun. The work gradually extended to most of the stations and has been kept up with more or less regularity ever since; the places where it has made any considerable progress are Lodiana, Lahore, Dehra and Rawal Pindi.

About this time the attention of our Church was drawn particularly towards this important subject. A Woman's Foreign Missionary Society was formed in America in 1870. This gave a remarkable impetus to woman's work for women all over the mission fields. It created a deep interest in the Church in America in behalf of heathen women and children. Money flowed from all sides to their aid and, what is better still, Christian women eminently qualified offered themselves to come out and teach. The consequence of this movement has been the arrival of new laborers every year. We have now in the Punjab besides the wives of missionaries, some of whom are doing noble work in the cause of Christ, nine American ladies working for the moral and spiritual elevation of her daughters. Of these, five are devoted to the special branch of zenana work. Besides these American laborers, we have three European or Eurasian ladies, four Native ladies and twenty Bible-women. The result of their joint efforts has been the opening of 168 zenanas.

What is the nature of the work that these ladies and their assistants do in the zenanas? This may be described as partly educational, partly evangelistic. Those engaged in educational work open small classes attended by pupils belonging to one or more families. The subjects taught are of the most elementary character in one of the vernaculars of the country. English is taught in some classes. Needle or fancy-work is taught to those who desire it. Bible truths are communicated to all out of the Bible itself, Barth's *Scripture History*, *Pilgrim's Progress* or kindred works. Pictures are generally used to illustrate Scripture truths. Hymns and bhajans are sung and taught.

Those who do evangelistic work go from house to house without much system, visiting wherever they find an open door and a willing ear. After inquiring about the welfare of the members of the family they introduce the message and endeavor to impress it on their hearers by conversation, reading or expounding the Word of God. They also make use of bhajans and pictures.

Of these two forms of zenana labor the former is the most important and best adapted to the present wants of our women. They are sunk in ignorance. To raise them from this degraded state, knowledge as well as Gospel truth is necessary, and both are supplied by the educational system. It aims at the renovation of the entire woman, her intellectual, moral and spiritual natures. This form of labor is generally carried on in large cities and towns by missionary ladies themselves. If Bible-women take part in this work, they do so under the close and immediate superintendence of the ladies.

The evangelistic work has also its importance and usefulness. It is the only means of reaching the great mass of women who have neither time nor inclination to go through a regular course of instruction. It is also the

only way of carrying the Gospel at present to the zenanas of the villages. These are visited in the Punjab, principally by the Bible-women.

[Here follows some account of village work which is reserved for another time.]

How do the people regard zenana work, especially the religious element in it? It is popular with the advanced classes of native society, particularly with the Brahmos and those who have been educated in mission schools. These appreciate female education and do not object to Bible instruction. Referring to them, one of our missionary ladies says: "We have more calls than can be answered. Were good Native Christian workers only available, our work could be indefinitely extended. We pay nothing to our women; they come of their own free will, and after several lessons are usually sufficiently interested to desire a continuance of them. When we receive a call we always inform the parties that Bible instruction will be the chief feature, and other things only secondary."

With less enlightened classes the work is still very unpopular. Some of them simply tolerate it; others strongly object to the religious instruction. It is in greater favor in large cities than in small towns. In the latter it is sometimes exceedingly difficult to find entrance into a single real zenana.

What has been the result of zenana work? We have not much to record under this head, yet enough to afford matter for thankfulness and encouragement. The work is still in an initiatory stage. It has been fairly started. The doors of the once jealously guarded apartments have been thrown open to Christian teachers. The women and girls have put themselves under instruction and are learning with eagerness. Many of them manifest a deep interest in the things of God and His Christ. Some have proceeded so far as to express faith in Christ, but are unable to receive baptism on account of the peculiar trials in their way. A few have overcome all difficulties and declared their faith.

It is difficult to estimate the number of secret believers in the zenanas, or to say how many have openly received baptism. We have no reliable statistics of either. We know there have been several converts in connection with our mission. Only last year there were three most interesting cases of baptism in Lodiana. These ladies were long under instruction and were distinctly the fruit of zenana labors.

In zenana work we have to do with the future rather than with the past. How shall we improve and strengthen the future work, is the most important question. For one thing there ought to be more foreign missionary laborers. There ought to be at least two ladies for each station. I put great stress upon the services of the foreign missionary ladies at the beginning. Their speech may be imperfect and their knowledge of Native manners and customs very defective. Still they are essential to the suceessful progress of the work. They ought to be the leaders. Their Christian influence and example is invaluable to the assistant workers as well as to those who are taught. For another thing, there ought to be a band of Native Christian Bible-women and teachers. They ought to be converted women of good education, good birth and good breeding. Low caste women with bad manners are not acceptable in respectable families. They should also be of matronly age, for I do not believe in young Native girls going from house to house as zenana teachers. Equipped with such laborers, we can look forward, with God's blessing, to a bright and successful future for the zenana work. *Mrs. K. C. Chatterjee.*

INSIDE DEHRA WALLS.

Outside Dehra walls there is a landscape of surpassing beauty, a valley bounded on one side by the Himalayas, and on the other by the Sewalic Hills, with the Jumna River at one end, and the sacred Ganges at the other. In the eastern valley there is a jungle so wild, that elephants and tigers are hunted there, while the western part is filled with thrifty tea-plantations.

But it is of the *inside* of the Girls' Mission School that we are asked to speak. Here, we find spacious and airy dormitories, large school

THE CHRISTIAN GIRLS' SCHOOL, DEHRA.

room and class-rooms, and the happy faces of young girls. They begin the day with a silent half-hour for devotion, then follows breakfast, and the general domestic work, a great part of which is performed by the girls themselves in various domestic circles. When school begins nine classes are constantly reciting. English and Vernacular study go hand in hand, and the girls make about equal progress in each. Geometry, Algebra, History, Grammar, and Geography, all come in for their share of attention, besides English and Hindustani. The Bible is given a daily share of study, and the girl who leaves Dehra School without a good knowledge of Scripture, would be a rarity. Our teachers are mostly trained by ourselves, and give back to us in faithful service something of what they have received. A Christian Munshi has been a faithful helper for many years. Besides hard study, our girls sew or knit daily for an hour. All this, with domestic work and out-of-door exercise, fully takes up their time.

These children are the daughters of Hindu Christians of this part of India, and our aim is to give them a good education, combined with steady religious influences. Few large girls leave our school without having given evidence of a change of heart. At the present writing, all the members of the three higher classes are confessing Christians, and more than half of the fourth class. Within the last four years, twenty of our girls have engaged in direct mission work. A cheerful set the pupils are, as they go about their duties, or romp over the playground. Visitors often speak of the happy way they have of singing about the compound.

Rising early in the morning, it is not unusual to see girls walking up and down the avenue, conning their Euclid or History, or some little girl with her first Hindustani book, seated under the trees intent on her lesson, while their mates may be singing some ballad that every American child would recognize. Almost every one speaks of their sweet voices and distinct enunciation in singing.

In their prayer circles they show earnestness. Some of them are wonderfully gifted in prayer, and seem to send up petitions out of hearts that have known a rich experience.

We believe that Dehra School has been an uplifting power in this country in the past, and hope that it will continue to be such in the future. *Elizabeth M. Pendleton.*

Letters from the Front.

INDIA.

Itinerating in the Futtehpore District.

Mrs. Alexander, of Allahabad, who, leaving two sons in America, rejoined her husband at the close of 1886, wrote on Dec. 30th, 1887, from Camp Ghazipur, beside a village of that name:

During these days of life and work among the villages and quiet resting far from station cares under the shade ef grand, old forest trees, within the shelter of tent doors, my thoughts have often gone back to those who labor with and for the missionaries on the other side of the Atlantic. Prominent among these are the good friends at 23 Centre Street, whom I remember with affection, thanking God for the strong hands and generous hearts He gives us to lean upon. May the toilers there and here be permitted to sing together the "harvest home," and rejoice, "bringing in the sheaves."

The first enquiry in your letter is for my little Janet, who is now safely tucked away for the night, having gone to dreamland to remain until the birds rouse her with their morning song. While I write, my husband is sitting outside by the camp fire with his chatechists, talking over the work of the day—the villages visited, the people met. This is done each evening, and sometimes to make it more sociable I prepare tea and cake, which is always appreciated.

Christmas in the Open Air.

Christmas day dawned bright and beautiful; clear skies, warm sunshine and pleasantly cool air, all combined to make our out-of-door service delightful. In order to accommodate all, we spread *durries* (cotton carpets), in front of the tent. A small table served for pulpit, and two or three chairs with a few stools for preacher and catechists, completed the arrangements. Eight o'clock A. M. brought together a good congregation, and my heart rejoiced to see how many Hindus and Mohammedans had of their own free will come to join with Christians in worship. We opened service with a *bhajan*, or native air set to Christian words, the key note of which was *The Name of Jesus*. Following this came prayer, in which God was implored to grant each and all upon this Christmas day the best of gifts—His gift, the son of His love, that the love wherewith He loved us might be manifested to every soul in the divine presence. Then came reading and exposition in Hindi of the first and second chapters of Matthew, to which was given the most respectful attention. Another bhajan, and then the sermon from the precious text, John iii,16, familiar and dear in our beloved Christian land, but unknown to millions on heathen ground. Earnest prayer was offered by one of our Native brethren, another bhajan sung, the benediction pronounced, and our interesting congregation was dismissed. A number lingered to express pleasure at all they had heard, and the head man of the village near us, purchased a copy of the New Testament to carry home with him. May the entrance of the Word give light. In the spread of the Bible lies our hope.

The Printed Page.

And we rejoice to find how favorably in these far-away villages it is received. The people are ready to give the hard earned pice that they may possess the precious pages for themselves. We have the Bible published in portions, and during the past three weeks 25 copies of these have been sold, and 50 copies of our 40 bhajans in paper cover. Tracts, too, are asked for, and I find by reference to my husband's memorandum, that during these past three weeks 265 have been purchased by the village people of this district. Many of them are illustrated, and this gives additional value to the purchase.

The Hearing Ear.

Fifty different villages, whose population varies from 60 to 2500, have been visited and preached in, and in all, the message has been received with attentiveness. Sometimes in the audience there will be one who wishes to create discussion. This, however, is easily controlled, when my husband says: "We come to present to you the Gospel, to tell you of the one true Saviour from sin. Should you wish to talk or argue come to my tent; your interruption prevents those from listening who wish to."

The women I find very eager to hear of Jesus, and whether I tell them in song or story of "the great love wherewith He loved us," they never weary. When I rise to leave them, a dozen hands I find upon me before and behind, all trying to detain me for "just a little more." The story is fresh and sweet to these poor, hungry souls, and it seems a joy to them to hear that God requires of them no merit, no goodness, no pilgrimage, no offering, save that of a contrite heart. Often have I seen the tears rolling down the furrowed cheeks, a silent weeping, while I told of Him, who is our portion now, and *that He will be hereafter*. Then, when I had done, would come in quiet, saddened tones: "Oh, that my boy had known of all this. He went out into the dark without even having heard."

The Understanding Heart.

I find so often that in accepting, and realizing what salvation is for them personally, they remember with great tenderness and regret loved ones who have passed away without knowledge of the truth. Shall Christians in a Christian land not take this as a reproof? Who is responsible for the many who never can be reached by the number of missionaries now on the field?

This Futtehpore district contains a population of 680,000 and *one* missionary.

A heathen woman said to me one morning: "The news you have given us is good news, and I believe it; all my life I have been living in a cage, enclosed on all sides, and not knowing there was any way of escape. I have been a prisoner, not knowing that I could be released." This was expressed in simple village language, but it was very effective, coming out of a poor, tried heart.

A Seat of Learning.

A few days ago officials belonging to this village of Ghazipúr, close to which we are encamped, came to our tent, and from them I learned of a girls' school here, supported by Government. I was not slow to avail myself of the invitation to visit it. The girls, 15 in number, were seated on the floor with books and slates in position, all ready to receive me, and the pundit was very profound in his salaám, counting it great kindness in me to visit them. The children's bright faces with the quiet "*salaám Mem Sáhib*," and the confident eyes looking up into mine assured me of a welcome from them. Out of the fifteen, nine could read well an advanced Hindi Reader; they could also write beautifully from Hindi dictation, and five were up in arithmetic, through multiplication and quite at home on the tables *through* 20 x 20. This school has been in existence since June, 1885. How sorry I was to find no religion taught, no God recognized, the children knowing nothing of Jesus, the children's friend. To the nine who could read I gave presents of books in Hindi, and these would bring to their minds for the first time a knowledge of the true way. God grant that this seed may spring up!

Good-by to Tents.

With the new year we must turn our faces toward Allahabad. I shall be glad to get back to our people there, and yet sorry to leave opportunities for speaking for the Master in these far-away villages. We have found delightful camping places in this part of the district; I think, in all our camping experience during the past 22 years, we have not found so great a variety of magnificent shade trees as on this itineration. In and around a grove not far from the large village of Sáh, I counted nine varieties of trees: the mango, banian, neem, mauwá, seesum, peepul and the wild fig, all in heavy foliage, and all affording delightful shade, besides the acacia and palm, upon which we do not depend for shelter from the sun's rays. These trees have been a source of delight to Janet, and the sweet, fresh air in which she has lived has been telling upon her for good. These December days are a pleasant contrast to those of June, passed, as they were by her, within closed doors and darkened windows.

Allahabad, Jan. 9th, 1888. We reached our station in time to join with our people in the services of prayer held during "the week." * * *

I have two Bible-women under my supervision, both faithful. *Increasing desire among heathen women for instruction* has been a cause for thankfulness, and it has been a regret that *repeated requests to open new houses* could not be responded to for want of time and strength.

During three summer months cholera prevailed to an alarming extent, and carried away a number of pupils. One intelligent Hindu woman, in her usual health, went through the regular recitations in the early morning, after which, with other women of the household, she listened with interest to the message of salvation, with which the day's lesson always ends. How slow were we to realize that this was our last opportunity of speaking to her, her last opportunity of listening to us! Within a few hours death claimed her, and her dead body was borne away before morning to the place of burning. In a house near us of a family of five members, three died in one day!

We closed the year with 42 houses in which 51 women and girls are reading. * * * * My husband and myself have been deeply interested in having a girl's boarding-school within the bounds of the Furrukhabad Mission. Our hearts now rejoice in the fulfillment of our desire, and we congratulate the ladies of the "Northwest" upon their happy choice for it.

* * * * * *

[The letter closes Jan. 17th with these words:]

In praying for your missionaries on the field, do not forget their children left behind in the home land.

Dr. Sarah Seward also wrote from Allahabad Jan. 18th, 1888. She had been "ill of bronchitis at the end of the year," and "for ten days in danger of lock-jaw," and she was still an invalid. She says:

It has been the time when I can best be laid aside, as the Magh mela is at its height, but still I can ill spare a single day. The Eurasian girl I have trained as assistant in part, comes home each day with sad tales of those at the dispensary who need such help as only I can give them.

I saw recently in a Western paper that "some lady in New York wanted to give money for a hospital in China." I thought how glad I should be could I show her the need here. I gave up the Dufferin work in October; they could not hamper me, as I was distinctly promised that I should not be fettered, but they wanted all assistants paid by them should come under the non-religion clause, so as soon as I could do it quietly, I closed it up. They are very unwilling to give up Allahabad *Now* is the time to push medical mission work, to put it on an efficient basis, and make it what it ought to be—a blessed work, far-reaching in results, for physical, moral and spiritual good. It is the determination to do all I can for it, that is keeping me in India. I am holding on, hoping almost against hope, that in God's own good time there may be a season of "clear shining after rain."

JAPAN.

Miss Rose, formerly of Graham Seminary, now in the Bancho School, wrote from Tokyo of the Christmas performance of their "Kindergartenites:"

These little people favored us with recitations, music and games, which were rendered doubly amusing because of the appearance of the performers. Nearly all of them were in foreign dress, and the various styles adopted reminded one of Barnum's Museum. Nevertheless we are *glad* to see the change, and the incongruities will gradually disappear. Their cup was full and running over, when, at the close, each was the happy possessor of a card and a few Japanese cakes.

A second entertainment was given by the Koto Jo Gakko (higher department), followed by an address by from one of the Japanese Professors of the Meiji Gaku In. The evening sociable was enlivened by a sprinkling of husbands, and distribution of beautiful gifts sent by American friends.

But our two entertainments were "as a drop in the bucket," for were there not the Methodists' and Baptists'—besides all the churches with their Sabbath-schools, three dedications, three weddings and a funeral? Then we must spend several days receiving and making calls. Some of us were out all day yesterday, drinking tea and bowing.

Two of our teachers have gone into the country to help in Christian work. A number of our students being from towns near Tokyo, we often have invitations of this kind, and a vast field of usefulness is opened.

Next week our long term begins, pray that we may know and do the best.

AFRICA.

Why They Forgot Their Christmas Presents.

Mrs. A. C. Good, whose safe return to Kangwe has been already announced, wrote on January 9th, 1888:

What a change I can see during my absence! Before I went home, about fifty would come to the Communion. Now, 300 number the eager ones who come. Our last communion was on Christmas day, and five women and seventeen men were baptized; in the afternoon, five little ones. Our church was crowded and would not hold all. Our hearts were so glad by the coming of these converts that we quite forgot to give each other a gift.

Now we have something to rejoice over, the coming of new workers: Mr. Findley to help my husband, and two French teachers. The Mission has decided to open a school for boys and one for girls at Kangwe and one at Gaboon. This means so much to us after the restrictions of five years. Now the Goverment will be satisfied and more lenient. It also means plenty of work. This we gladly do, and trust in our God for strength and wisdom. We are all enjoying good health.

LODIANA MISSION, INDIA.

Miss Thiede wrote:

If Vage is counted a station, there should be a proper mission house, and as it is difficult for one lady to manage such a grand and blessed work, the house should afford room for two ladies or a family, and the great Master of the harvest is sure to provide workers for His vineyard.

Some days ago Mr. Guilford, of the C. M. S., called on me in Vage. He is an itinerating missionary, and lives in the village Taran. Besides Mr. and Mrs. Guilford there are two medical ladies in Taran. Mr. Guilford told me that he built a good substantial house there, "then," he said, "the Board will think it a pity to leave it empty when I die." In nearly all the 360 villages of his district he found a hearty welcome, and seldom met with anything but courtesies. The C. M. S. has three more village stations besides Taran, and three ladies only in each station with their catechists and Bible-women. None of the four stations have the

Privileges of Vage.

First of all, good water and very friendly relations with neighbors with few exceptions. We have

also the big canal, and can follow it for miles with our eyes, and the stately trees on both sides with shiny peacocks amongst them. We have the great bridge where the canal crosses the trunk road which leads from Peshawar to Calcutta. We have the canal bungalow with the fine garden, all in five minutes' walk from the mission compound, and on the other side, not much more than five minutes' walk through the green wheat fields brings us to the railway station. Through Sir and Lady Atchison's kindness, a flag station was opened at Vage for my convenience. Now six trains stop here, and many are thankful for it. The kind railway authorities send the wood I want for the buildings right to our door. They also allow me to send a basket every day to Lahore, which the guard of the next train brings back with a fresh load of white bread and meat and vegetables. Further, the Governor granted money for good roads in and about Vage to some large villages five to eight miles distant. Last week the Governor granted £100 for the dispensary in Vage. I must mention that I was asked by the Department Commissioners to apply for it.

Classes and Individuals.

Numbers of engineers come to us. We have been teaching this summer three families in one village and eight in others. One of them seemed to be in good earnest. When I came one morning a little girl of eight years, who had to mind the cows, came running in with a fresh-washed face and listened eagerly. The mother threatened her with a stick, but she pleaded to listen only for a little while, "the cows will do no harm." This people were ill-treated in the village, so they had to go far off, and went with sorrowful hearts. Our prayers followed them, and we trust they will find the Lord and the Lord find them.

In Vage nine people were baptized lately, and six more were told to wait a little longer. Ten new engineers have come since, whom I visited with the catechist. It was a ten miles ride. I should have said after eight miles we reached the village where one family lives. We had a large gathering and were refreshed. The Mullah opposed us, but in Badsi, the further village, the Mullah's son was the first to learn a Bible verse by heart, and received with a beaming face a card with the verse printed on it. The whole population of the village was friendly inclined. The Sardus (noble) wives promised to visit me in Vage.

A short time ago I went with the catechist to Attoasee, a village near. The queens invited me into their zenana. I had an interesting time with them. Though they were at first more eager to hear about medicine than about the Gospel, they got soon so much interested that it was difficult for me to leave. One day the wife of another Sardus of a far-off village called on me, coming on horseback. I asked her if she wanted medicine. "No; I heard you tell about Jesus, and I want to hear."

At least six months will pass till the bricks for my house are ready, but if we buy them here they will cost double as much. When I estimated for 2,000 rupees last year I thought to build the house of mud bricks, only larger, but I have inquired since from experienced people, who say that at least the outer walls should be of burnt brick. As long as I have no companion I will occupy the house alone, but I trust the Lord will send me a sister before it is finished.

CHILI.

Mrs Boomer's first letter was dated Santiago, Dec. 17, when she had been in Chili less than three weeks:

Santiago is cool and delightful, and a beautiful place to look at. It is very foreign, the houses seldom more than one story high on account of earthquakes, and the buildings would scarcely look pretty to a Chicagoan (I wonder what the Chilians would say to Chicago's eleven-story houses?) Yet the natural advantages are good, and the snow-capped mountains are in view in all directions. The city is irrigated by ditches on either side of the streets, so that trees grow very well. The Alameda, a wide promenade running nearly the length of the town, is beautiful, with fine trees and little parks and statues now and then.

We are enjoying our stay in Mrs. Allis' pleasant home, and are made to feel like members of the family every moment. Mr. Allis is doing the work of two men, and seems to enjoy it. He says it keeps him out of mischief. I think we have seen every member of the Chili Mission It is a strong force, but so inadequate to the needs of the country! Of course I can do nothing until I learn the language, so that is the first thing.

The Finest Thing in Japan.

Miss Grace Newton wrote from Yokohama on her way to Peking:

At 9 o'clock Mrs. Hepburn and I went to a Japanese service where I saw the finest thing I have seen in Japan—a large, pretty church crowded with Japanese, fully 300. The church was so full that chairs were put in the aisle. Two Japanese clergymen were in the pulpit, and there was rapt attention. When the preacher finished his sermon he bowed to the congregation and they to him, so low that their heads nearly touched the pews in front. Then the other clergyman, a white-haired man, offered the prayer and gave out the hymn. When the congregation rose and sang with great devotion, "Nearer My God to Thee" in those strange Japanese words, you can imagine that it was impressive. All heathen a few years ago!

Home Department.

THE MONTHLY MEETING — April.

Scripture Text, 1 Corinthians xv, 58.—Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Scripture Reading, Micah iv, 1–5.

General Topic.— Our Missions in India.

"Every other faith in India is decaying; Christianity alone is beginning to run its course. It has taken a long time to plant, but it has now taken root, and by God's grace will never be uprooted."—Sir Herbert Edwardes.

The three Missions, the Stations, and the Missionaries. (*The Church*, April, '87.) Detailed account of the general work. (Report of B. F. M.)

Commissioner from India to the last General Assembly. Some account of him and work at Hoshyarpur.

The Prince of Kaparthala, visitor from India, at the Queen's Jubilee. (*Church Missionary Intelligencer*, Aug., '87.)

Words of Barthélémy St. Hilaire concerning Colonial Expansion of Christian nations. (*The Church*, Feb., '87, p. 166.)

Changes of creed that have occurred in India; evidences of former prevalence of Buddhism; information concerning the three Somajs. (Refer to Dialogue between Hopeful and Hopeless, *The Church*, April, '87.)

Should women of India receive medical training there or in America? Does "The National Association" obviate the necessity for Medical Missionary work? (*W. W.*, April, '87; *Med. Miss. Record*, Jan., '88, p. 230, and letter *W. W.*, Aug., '87.)

Mohammedans in India. Account for their presence there. What proportion of the population? Encouragement for work among them and converts now preaching the Gospel. (*W. W.*, April, '87.)

Girls' Boarding Schools at Dehra, Woodstock, Allahabad. (Refer to Annual Reports, article and letters, *W. W.*, April, '87. Letters from Landour *W. W.*, Feb., '88.) Prayer for these schools.

The Futtehgurh Orphanage. (*W. W.*, April, '87; letters Nov., '87, and Dec., '87.)

Tell of work at the newer stations, Jhansi and Sangli.

The Tinnevelly Christians of India to the martyr church of Uganda. (*The Church*, Aug., '87, p. 172.)

The Salvation Army in India. *W. W.*, Feb., '88.)

Death of Miss Woodside. (Northern N. Y. Ann. Rep.) Death of Dr. Brodhead. (*The Church*, Jan., '88.)

Missionaries recently sent to India; special prayer for them, and for men and women training for evangelistic work among their own people. Prayer for guidance and blessing at the Annual Meetings.

I would call attention to Historical Sketches of India Missions, lately printed at Allahabad, for sale at 53 Fifth Av.

E. M. R.

FOR FATHERS AND MOTHERS.

I was in the great Church of St. Mark's at Venice this summer. I stood and watched the people as they came and went. It was not the Sabbath, for the church is open every day in the week, and those who have no place to pray at home may go there and pray. The rich and poor "meet together," but I noticed a greater proportion of the poor among the worshipers. Each one, as we came in, dipped his fingers into the large basin filled with holy water and then crossed himself. Most of them knelt upon the marble pavement. Among the many who came I noticed a poor woman with a very small child. She crossed herself and knelt very near me, and I saw that she was blind. I watched her. She took the tiny hands of the child and taught her to cross herself; she said a prayer, and the child by her side repeated the prayer after her. The basket she had brought in she placed by a pillar in the rear of the church. Her work left, she had turned aside to pray and teach her child to pray. *There* is a lesson for every mother, I said. As she grows older will this little girl leave the faith in which she was brought up? I tell you she will not. Neither will your child, my dear sister, if you are as faithful to her as this

poor, ignorant, blind woman in Venice to her charge.

Again I looked, and there came a father with a boy of six. He had already learned what to do. He stood and crossed himself as did his father. I said, "he may have no mother, but he has a faithful father." Will not some of the less enlightened of other lands rise up in judgment and condemn the mothers and fathers of our more highly favored land? Many of them say we have no time to look after the spiritual interest of our children. Not so said this poor working-woman or this father. *Mrs. W. W. Eddy.*

SUGGESTION CORNER.

A CAUTION FOR ANNUAL MEETINGS, LARGE OR SMALL.—Don't put too much into one day. Condense reports. Allow time for prayer. If you have invited a missionary of ten, fifteen, twenty years' experience on the field, and she has traveled to address you, don't shut her up to ten or fifteen minutes, and consume the time in poems or ceremonies.

Societies beginning missionary study will find great help in a blackboard. Get somebody to draw on it a map of the country for the month, and put in the stations with colored crayons. Let one lady name and point out these stations, and as she does so, let other ladies from their seats name our ambassadors at these stations, and their lines of work. This starts us off with clear ideas.

Admirable gift in a leader—a happy tact that converts interruptions into aids. We heard of an instance from Baltimore, where a little boy, to his mother's embarrassment, stole after her into the auxiliary's meeting with a red balloon perched on his finger. "Oh, how pleasant to have a child in our meeting," said the ready leader, and, pointing to the little perpendicular finger, "Here is an object-lesson for us. The field is the world."

"I WASN'T going to have a gloomy praise-meeting," said the lady who opened the chapel blinds.

HERE is one out of many good words for the calendar:

"I am grateful to the unknown worker for supplying a long-felt want. I become more familiar with the names and stations of our missionaries, and remember them by name in prayer for that day, at least. The selections are both apt and beautiful. I wish every woman would hang one of these calendars where her eye would rest upon it each morning, especially near her place of retirement for prayer."

A CORRESPONDENT aptly suggests:

I have been very much impressed by "An Ounce of Prevention," in the March W. W.

Will you allow me to add the suggestion, that when our missionaries come home for a vacation, they be allowed to rest? No doubt the interest of our meetings is greatly increased by the presence and remarks of missionaries right from the field. On the other hand, it is a great strain on the strength and nervous system, and I have heard of more than one who went back more tired than when they came. If the interest of our societies depends on this sacrifice, is it not better to be without the interest, or rather for *us* to make the sacrifice, and keep up the interest in some other way?

A SMALL ECONOMY.—May I make one practical suggestion? For some time past I have saved more money for my box than one would think possible, through—you may smile if you like—wearing plain linen collars and cuffs instead of the perishable and far more expensive frilling. Of course there are cases in which the former are not so *becoming*, but, as a rule, most ladies look as well in the one as the other. I mention this because several have bewailed their inability to contribute to my collecting box, wearing at the moment that frilling whose value would have been a considerably large drop in the ocean.—*Missionary Gleaner*, London.

A SOCIETY born in fear and trembling, out of the simultaneous meetings, now numbers 51, in a church whose entire membership is 100.

AN UNKNOWN NATION (The Cherokee) Anna Laurens Dawes. *Harpers' Monthly*, March, 1888.

ISLAM AND CHRISTIANITY IN INDIA. *Contemporary Review*, February, 1888.

THE ROMAN CATHOLICS IN ENGLAND. *Quarterly Review* (London), January, 1888.

AMONG THE VILLAGES OF SOUTH INDIA. Rev. Edward A. Lawrence. *Andover Rev.*, March, 1888.

THE INDIANS OF BRITISH COLUMBIA. Dr. Franz Boas. *Popular Science Monthly*, March, 1888.

AN INDIAN LETTER. F. T. Newman. *Wide Awake*, March, 1888.

* IN NORTHEASTERN MEXICO. Charles E. Hodson. *The Catholic World*, March, 1888.

THE DEATH OF ABDUL AZIZ AND OF TURKISH REFORM. Sir Henry Elliot (ex-Ambassador at Constantinople). *The Nineteenth Century*, February, 1888.

THE AMERICAN MISSION TO THE NESTORIANS. *The Independent*, March 8, 1888.

[The following arrived too late for the Southwest Board page, for which it was intended.]

IN MEMORIAM.

Died in Joplin, Mo., January 21, 1888, Mary A., wife of Rev. H. B. Fry, D.D.

Mrs. Fry was born in Western Pennsylvania, of parents as industrious and God-fearing as the Scotch ancestry from whom they were descended. At nine years of age she gave her heart to her Saviour, whom all her life she loved with true fervor and humility. Of a bright mind and persevering, she availed herself of the best education possible to young women of her day. Early left a widow with young children dependent upon her, she turned to teaching, and filled high positions ably and well. The influence of her strong personality remains with her former pupils to this day. Thirty-four years ago she became the wife of Rev. H. B. Fry, and all these years testify of her faithfulness to every duty devolving upon her as minister's wife. She had a deep enthusiasm for foreign missions, and when the W. F. M. S. at Philadelphia was organized she promptly responded to their call, Dr. Fry at that time being pastor in Salem, O. To her effort was largely due the organization of the auxiliaries in Mahoning Presbytery as well as the presbyterial society of which she was first president, and filled the position nearly 13 years; how well, how wisely, patiently, untiringly, let the societies of that presbytery say. Said Dr. D. H. Evans at her funeral: "She had a genius for leadership, a gift for organizing and directing in work for the Master. In any gathering of women she was easily chief, and her works remain to praise her."

Mrs. Fry did not labor alone for foreign missions. Temperance work, Home Missions, Sabbath-school and precious private charities, to all these she gave her prayers and help.

The last two years of her life were spent in Southwest Missouri, and when she went away from earth she left mourning friends in all that region. At the time of her death Mrs. Fry was President of the Missionary Society in her own church, and also of both the Presbyterial Society and that of the Synod of Missouri. Her many friends and co-workers who have been aided by her counsel, stimulated by her tireless spirit, strengthened by her love, will mourn her long, yet with joy that the Higher Life came while she was in full tide of activity; as she so often said, referring to her choice: "To die in working-harness." Of her character as wife and mother, the writer can scarcely speak. Her devotion, helpfulness, prayers, her love like His "who pleased not Himself;" her cheerfulness when others desponded, her humor, gentle raillery, these all crowd upon one.

She was laid to rest in the quiet cemetery at Salem, O., beside her only son. Together they wait the "Better resurrection." *E.*

A VISIT TO OUR INDIAN MISSION FIELD,

By MISS C. RAINY. London: J. Nesbit & Co.

The title of this book is possibly misleading to an American eye, as it might easily refer to our North American Indians instead of Asiatic India—while a subject of the Queen would only associate it with the latter. Miss Rainy was sent by the Society for Female Education in India, con-

* Our readers will find this article, from an unfamiliar source, suggestive in several respects.

nected with the Free Church of Scotland, to visit their mission stations, at the close of their first half-century of existence. In this tour she gives a graphic and thoughtful account of her journeyings, her visits to the schools, zenanas, institutions (a Scotch term including various forms of work), under their care, and incidentally mentions work of other organizations in the same field.

The Free Church of Scotland appears to give educational work great prominence in India, and Miss Rainy sees the fruit of this policy in the large number of Native assistants from their institutions, now employed in different lines of work. Her description of some of these Christian workers is exceedingly delightful. To medical work she everywhere gives the most unqualified commendation.

At Allahabad, Lodiana, Saharanpur, Dehra and Woodstock, the missionaries of our own Board gladly welcomed Miss Rainy, and informed her concerning American methods and agencies in missions.

We quote a few striking statements from the book: The percentage of females under instruction in India is less than one in eight hundred. One in every six of the female population of India is a widow. Hindu women never sew until they come under Christian influence; the men do the sewing. The communion table is a breaking down of caste, for they all eat together. Old-school mothers are the most determined opponents of the Gospel and of all uplifting of womanhood.

Miss Rainy tells how, on the morning after her arrival at Madras in the very beginning of her tour, her ears were greeted and her heart thrilled by a chorus of sweet young voices singing "Jesus shall reign where'er the sun," the boarding-school pupils at their morning worship being the singers.

From there, and through all the stations in Northern India, and up into the Punjab, "little girls with eyes that would light a candle," wee wives, young mothers, bright-faced boys, orphans, widows, sad, old women crowded around her and made her long to talk with them in their own tongue.

Miss Rainy's book will well repay one for the reading in entertainment, information and inspiration. *M. H. P.*

Woman's For. Miss. Society of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

Correspondence with Missionaries, Mrs. C. N. Thorpe, Mrs. C. E. Morris, Miss S. W. DuBois.
Concerning special objects, Miss M. D. Purves, and Mrs. J. DeF. Junkin; with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Mrs. J. R. Miller; with Young Peoples' and Children's Bands, Miss F. U. Nelson.
Candidates will address Mrs. C. E. Morris.
Treasurer, Mrs. Julia M. Fishburn.
Send all letters to 1334 Chestnut St., Phila.
Directors' meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

The Eighteenth Annual Assembly of the Woman's Foreign Missionary Society (Philadelphia) will be held in Educational Hall, Asbury Park, N. J., on April 25th and 26th.

According to the By-Laws "one delegate may be sent from each presbyterial society, each auxiliary society, each young people's branch and band." As the plan for this meeting differs somewhat from that of former years, entertainment will not be provided for delegates, but the names of good boarding-houses (rates from $1.00 to $1.50 per day,) and certificates entitling the holders to reduced railroad fare, will be forwarded to all who desire them, whether delegates or not. The reduction will be two-thirds off the price of the return ticket. Apply *not later than April 18th*, to Miss M. B. Smith, *1334* Chestnut St., Philadelphia, giving the applicants' post office addresses. Those wishing boarding at $1.00 a day will please apply immediately.

Please remember that the very latest date at which money is to be received from Presbyterial treasurers is *April 20th*. Therefore it will be necessary for auxiliary and band treasurers to make their payments in good time—the earlier the better.

In order to reach the advance of 29 per cent. at which we have been aiming this year, we must send to our treasury about $114,000 between March 1st and April 20th. Shall we do it? Some of our friends whose faith is strong, say "Yes," but in order to accomplish it faith and works must go together.

We are glad to announce that Mr. and Mrs. T. H. Candor sail early this spring on their return to Bogota, their former field of labor. Mr. and Mrs. Caldwell leave Bogota about the same time to come home for a much needed vacation.

The Boys' Side of the Question (price 2 cts., 15 cts. per dozen,) is a new leaflet for mission band leaders, and all interested in work among young people will find it a valuable aid. It is very suggestive, entertaining and exhaustive. The author's experience has been large and attended with marked success.

New Auxiliaries.

Lackawanna Presbytery, Dunmore.
New Brunswick Presbytery, Little York.
" " Mt. Pleasant.
Pittsburg Presbytery, McKee's Rocks.

New Bands.

California, Arlington, Busy Bees.
" Beaumont, Bible Class.
" " Compton.
" " Little Jewels.
" " No. 3.
" " No. 4.
" Glendale, Links and Strands.
" Los Angeles, 1st Ch., Gleaners for the Master.
" " " Mission Sunday-School.
" " " Sunday-School.
" " 2d Ch., "
" " 3d Ch., Little Workers.
" " 4th Ch., Condit.
" " " Sailor.
" " Grandview, Gulick.
" " " Kate Dimmick.
" Orange, Sunday-School.
" Passadena, Crown of the Valley
" " Young Peoples'.
" Riverside, Missionary Twigs.
" San Banardino, Sunday-School.
" San Buenaventura, Children's.
" San Pedro, Mariners.
" San Diego, Sunday-School.
" Santa Barbara, Adams.
" " Young People's.
California, Santa Monica, Sabbath-School.
" Tustin, Willing Workers.
" " Young Ladies'.
" Wilmington, Harbor Lights.
India, Mainpuri, Annie Hall Fiske.
New Jersey, Lyon's Farms, Twinkling Stars.
N. Carolina Asheville, Workers for Christ.
Ohio, Dayton, The King's Soldiers.
" Morrow, Gleaners.
" Uniontown, Weaver.
Penna., Allegheny, McClure Ave. Ch., Cleaners'.
" Big Spring, Wide Awake.
" Carlisle, 2d Ch., Boys'.
" Chester, Mary B. Reaney.
" Dunmore, Try and Trust.
" Great Island, Young Ladies'.
" Maltby, Young America Mission Club.
" Mechanicsburg, Birthday.
" New Providence, Ready Workers.
" Oil City, Boys'.
" " Circle of Brilliants.
" Philadelphia, Atonement Ch., Boys'.
" " Bethlehem " Bethlehem.
" " Walnut St. " For His Sake.
" " Woodland " W. K. Eddy.
" Pittsburgh, Park Ave. Ch., Shaw.
" Reynoldsville.
" Summit Hill, Jamestown.
W. Virginia, Wheeling, 1st Ch., Boys' Working Club.

Woman's Presbyterian Board of Missions of the Northwest.

Room 48, McCormick Block, S. E. Cor. Randolph and Dearborn Sts., Chicago, Ill.

Correspondence with missionaries in Africa and Syria, Mrs. S. H. Perry; China and Japan, Mrs. H. F. Waite; Persia, Mrs. N. B. Judd; Mexico, S. America and Siam, Mrs. A. D. Wheeler; India, and among the North American Indians, Miss M. P. Halsey.

Correspondence concerning special objects, Mrs. N. W. Campbell.

Correspondence with Auxiliaries and concerning organization, Mrs. Geo. H. Laflin and Mrs. N. D. Pratt.

Correspondence concerning candidates, Mrs. H. T. Helm.

Remittances of money to Mrs. C. B. Farwell, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

The different railroads have very generously promised a reduction of rates for all delegates to the Annual Meeting upon the presentation of duly authorized certificates. The rate will be two-thirds of the full fare, or one full fare going, and one-third of full fare returning. Full directions will be found by referring to *The Interior* or *The Herald and Presbyter*.

Rev. G. W. Knox, of Japan, well known throughout the Church as one of the most interesting and convincing orators in the field, will be present at the Annual Meeting of the Board, on Tuesday evening, April 24th, will open the exercises at the popular meeting, and make the address of the evening.

Miss Bassett, our missionary at Teheran, Persia, recently resigned her position there that she might be free to return home to strengthen and support the declining years of her mother, who had a short time previous lost her husband. Four or five weeks after Miss Bassett's arrival at home, her mother was taken away also. The Board hopes, now, again to make use of her experience and valuable services in returning her to her old field.

Miss Morgan, of England, one of our missionaries, also in Persia, was a few months ago compelled to return home on account of ill-health. She has recuperated very rapidly, however, and the Board looks forward to seeing her soon again at her post carrying on her work.

Very careful arrangements are made, and a programme of unusual excellence prepared for the greatest possible interest and success of the Annual Meeting of the Northwest Board, which is to occur at Freeport, Illinois, on April 25th and 26th.

Plans for a specially interesting and enthusiastic young people's meeting are ripening in the minds of the experienced and competent persons who have it in charge. We expect also at this meeting to introduce several new candidates for the foreign field, and we hope every society will make an earnest effort to send a representative to this Jubilee Year Annual Meeting.

New Auxiliaries.

Detroit Presbytery, Detroit, 1st Ch., Golden Chain Bd.
" " " Westminster Ch., Bd.
" " Mt. Clemens, Bd.
Ft. Wayne " Auburn, Coral Workers.
Hastings " Blue Hill, Cheerful Givers.
Mankato " Tracy, Tracy Lights.
Mattoon " Taylorville, Y. L. M. S.
Milwaukee " Milwaukee, Im. Ch., Immanuel Bd.
Montana " Corvallis, Busy Gleaners.
Omaha " Omaha, Southwest Ch.
Ottawa " Rochelle, Willing Workers.
Red River " Crookston, Workers for Christ.
Rock River " Morrison, The Little Helpers.
St. Paul " Stillwater, Allbright Bd.
Schuyler " Kirkwood, Y. L. S.
Winnebago " Oxford.

No. 53 Fifth Avenue, New York City.

The regular prayer-meeting will be held the first Wednesday of every month, at 10.30 A. M., lasting an hour. Visitors cordially welcomed.

Each other Wednesday there will be a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

All interested invited to attend.

For special department of each Secretary, see third page of cover.

Address all letters to 53 Fifth Ave., N. Y. City.

The 18th Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held in the "West Presbyterian Church," 42d St., between Fifth and Sixth Avenues. New York City, on Wednesday and Thursday, April 11th and 12th.

The officers of Presbyterial Societies, and one representative from each Auxiliary Society, Young People's Society and Band will be provided with places of entertainment. These will please send their names and addresses to their Presbyterial Secretaries, who will forward them to Mrs. A. F. Schauffler, 6 West 57th St., New York City. Others wishing to attend the meeting (which it is hoped will be of unusual interest) will be furnished with the addresses of hotels and boarding-houses by communicating also in the same way with Mrs. Schauffler. (It is requested that if possible these notices should be sent prior to April 5th.)

Remember *that the books close April 1st.* May their record testify that we have in some fitting measure sought to prove by our offerings our sense of God's love to us, and that we are in earnest in endeavoring to make known His divine love to others.

We ask our friends to look in upon us in our new quarters at the Presbyterian Mission House, 53 Fifth Avenue. We wait to welcome all to our new home, to share our rejoicings over our pleasant surroundings. Especially do we invite all to our Monthly Prayer-meeting, notice of which is given in our heading. Plan your visits to New York so as to be with us on that day.

The "Missionary Annals," or lives of missionary heroes, published by the Board of the Northwest, are for sale at our rooms; cloth, 30 cents, paper, 18 cents, including postage. Other leaflets recently added to our stock are "How the Work Broadens" and "The Royal Proclamation." This last is a wonderful grouping of Scripture texts forming an impressive Bible reading — most suitable for missionary meetings, and delightful for private reading. We have also three which will prove helpful to all interested in boys' bands—"A Lesson in Stewardship," "Some Ways of Working," and "The Boys' Side of the Question."

Miss Warner writes from Ningpo, China, January 5th, that she is establishing another Industrial School. She speaks with thankfulness of the work of her Bible-women.

Miss C. O. Van Duzee writes from Haftiwan, December 31st, and Miss Roberts, who is quite well again, a month later: They have seven boarders and sixteen day-scholars in the girls' school. The boys' school numbers thirty three.

Mrs. Chaterjee wrote from Hoshyapur January 2d, of their safe arrival, and says:

My husband quite recovered from bis sore throat and other weakness when we came to Rome. There he got better every day until the last day he was able to preach a long sermon without any inconvenience to himself, and ever since has been getting stronger, and is now fit to take up all his duties.

Miss Youngman writes from Tokyo, Japan, January 27th, that the new building for her "Bible-women's Institute" was finished December 27th. She says: "We are well provided for as to room and convenience, and very grateful to the ladies of Dr. Hall's Church for their liberality." She adds: "I myself feel more and more that there is little need to fear a lack on the Lord's side. I do trust Him for the future, realizing *that the lack is in our ownselves.*

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 Washington Place, Troy, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss M. C. Eddy, Glenwood, Troy, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State St., Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, 58 Saratoga St., Cohoes.

The Sixteenth Annual Meeting of this Society will be held at Catskill, April 18th and 19th. The popular meeting, Wednesday evening, will be addressed by Dr. Gillespie, Secretary of the Board of Foreign Missions, and Rev. Theophilus Sawin, of Troy.

Business meeting on Thursday morning, after which it is hoped that we may have an address by Mrs. Capron, missionary of the American Board. The Rev. George W. Knox,

of Japan, has been secured for the afternoon meeting. Printed notices giving the hour of meetings, time of trains, etc., will be sent to every auxiliary in time to enable all who wish, to make arrangements to attend.

And the ladies of Catskill wish especial emphasis laid on the fact that *all* are invited, without limitation, the resolution of last year's meeting to the contrary, notwithstanding.

UNDER the head of "Amount Contributed" in your blank report, your will find two columns, designated respectively "Foreign Work" and "Contingent Fund." Some of our societies return their reports with the remark: "We have no Contingent Fund," showing that they have not studied their Annual Reports very thoroughly. Yet if these societies fail to receive their quota of these Reports, they will straightway ask for them, confident that *some one* has paid for printing, wrapping and mailing them.

At the commencement of this Society, it was decided never to expend any money contributed by the auxiliaries for foreign work to defray the running expenses of the Society. For some time the necessary amount was contributed at the Quarterly Meetings held in Albany and Troy, but as the number of auxiliaries increased, and the expenses grew proportionately, all were asked to give. The money so given is returned to the auxiliaries in reports, leaflets, notices of meetings, speakers, postage and stationery, and an itemized report of this fund is given in our Annual Report, with the list of societies contributing to it.

If your society has never had a contingent fund before, will you not consider *this* fund yours, and make a generous contribution to it this year?

Our Treasurer reports that it is now exhausted, and if you want a liberal supply of reports printed, leaflets issued, etc., this is the only way to secure it.

ALL contributions should be forwarded to the Assistant Treasurers, Mrs. B. W. Arnold, 11 Ten Broeck Street, Albany, for the Albany and Columbia Presbyteries, and Mrs. Charles Nash, 110 Second Street, Troy, N. Y., for the Champlain and Troy Presbyteries, before the first of April.

AS THIS Magazine usually reaches subscribers a few days before the first of the month, it is not too late to make a final appeal for the Jubilee Fund. Are you fully up to your last year's contributions? Did you send all there was in the treasury? In making up her books in January, the Treasurer found that contributions received to that date were behind those of last year for the same months. While some of our societies are striving so faithfully to increase, in some cases to *double*, their gifts, it is earnestly hoped that others will not, through lack of interest or effort, diminish the total receipts by their deficiency.

Woman's Presbyterian Board of Missions of the Southwest.

NO. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

Home Corresponding Secretaries: Mrs. S. W. BARBER, 3033 Olive St., for missionary correspondence; Miss AGNES H. FENBY, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss BLANCHE BURNETT, 3944 Bell Ave.

Treasurer, Mrs. DANIEL KUHN, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 9.30 A. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

ANNUAL MEETING at Leavenworth, Kansas, March 28th and 29th.

THE Fifth Annual Meeting of the Woman's Presbyterial Missionary Society, of St. Louis Presbytery, will be held on Wednesday, April 18th, in Glasgow Presbyterian Ch., St. Louis.

Mrs. S. Knight, *Presby. Sec.*

A NEW LEAFLET, a poem, called "Harvest Home," has been lately issued. Send to 1107 Olive Street.

MISS EDNA COLE, from the school in Bangkok, Siam, wrote of the warm reception given to Christmas boxes on November 7th: "Mrs. McClure, Miss Westervelt and myself were ready to do the unpacking and rejoicing and praising. How can we thank you for all the care, thought, strength and time you gave to those things? All came in splendid order, just as fresh as the day you packed them. We have given out to the girls all the pieces of etching that you sent, and they are doing it nicely. Miss Westervelt took charge of Miss Griffin's box, and will have a bright Christmas for the Laos children."

NEW AUXILIARIES.

Kansas, Caldwell, Bd.
" Conway Springs.
" Mayfield.
" Newton, Bd., Pleiades.
" Wellington, Bd., Sunbeams.
Ind. Ter., Vinita, 1st Ch.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from February 1, 1888.

[PRESBYTERIES IN SMALL CAPITALS.]

BUTLER.—Allegheny, 7; Amity, 5; Grove City, 11, Bd., 46.70; Martinsburg, 10; Plain Grove, 23; Pleasant Valley, 5; Scrub Grass, 14; Sunbury, 8.75, Y. L. C., 7; Zelieaople, 17.25, 154.70

CLEVELAND.—Cleveland, 2d, 337; Woodland Ave., Bushnell Bd., 30, 367.00

COLUMBUS.—Columbus, 1st, 75; 2d, (th. off., 97.10) 108.60, Y. L. B., 23.61; London, (th. off., 12.85) 28, Finley Bd., 12.50, Faithful Workers, 7, 254.71

ERIE.—Warren, *special*, 75.00

HUNTINGDON.—Alexandria, 42.15, Hartslog Val. Soc., 20.45, John Potter Bd., 6; Altoona, 1st, 100.88, Y. L. S., 6.17, Little Workers, 25; Altoona, 2d, 102.75, Allegheny Bd., 5, Y. L. B., 10; Bedford, 25; Bellefonte, 108.78, Beaver Bd., 116, Loring Bd., 75; Birmingham, 41.75, Warrior's Mark Bd., 116, Mountain Seminary, 100, Mountain Children, 18.61; Clearfield, 46, Bd., 7; Du Bois, 60, Stewart Bd., 25, Busy Bees, 3.70; Duncansville, 44.33, Bd., 30; East Kishacoquillas, 65.62; Hollidaysburg, 100, Charlotte Irvine Bd., 12.16, Cheerful Workers, 26.03, Hope Bd., 34.15, Willing Workers, 60.29, Whatsoever Bd., 35; Huntingdon, 83.15, Earnest Workers, 10.73, Y. L. B., 30, Onward Boys, 6.80, S. S., Christmas off., 7.71; Lewistown, 110; Logan's Valley, 12.25; Lower Tuscarora, 10; Lost Creek, 17; Lower Spruce Creek, 52; Mapleton, Mrs. Rex's mite box, 3; Martinsburg, Gibson Mem. Ch., 22.41; Middle Tuscarora, 22.50; Mifflintown, 43.85; Milroy, 15; Mt. Union, 28, Daisy Bd., 15; Penfield, 18.50, Do-your-best Bd., 4, Y. L. B., 5.82; Peru, 3.01; Petersburg, Juniata Bd., 1.25; Pine Grove, 22; Port Royal, 48, Stewart Bd., 47.11; Sinking Creek, 48.87; Sinking Valley, 61.87, Gleaners, 33; Spring Creek, 128; Spruce Creek, 775, Colerain Forge S. S., 52, Cool Run Bd., 6.60; Tyrone (A friend, 50), 108,58; Upper Tuscarora, 8.35; Williamsburg, 50. 3,381.01

JERSEY CITY.—Rutherford, 25.00

MAHONING.—Alliance, Westm'r, 12.75; E. Palestine, 11.71; Warren, Y. L. B., 15; Youngstown, 40, 79.46

MORRIS AND ORANGE.—Orange, 1st, 125; Orange, Central 259, 384.00

NEWARK.—Bloomfield, 1st, 112.50; Bloomfield, Westm'r, S. S., 60, Bd., 30; Caldwell, 21.10; Montclair, 100, Sunbeam Bd., 33.64; Newark, 3d, 69; Newark, Bethany, 15, S. S., 30; Newark, Central, 50; Newark, High St., 45; Newark, Park, 75, 631.24

NEW BRUNSWICK.—Lawrenceville, Central S. S., *special*, 30.00

NEW CASTLE.—Smyrna. 7.00

PHILADELPHIA.—Bethany, 250, Inf. Sch., 50; Clinton St. Immanuel, 15.25; 1st Ch., 205; Old Pine St., 400, Workers for Jesus, 70; 2d Ch., Star of the East Bd., 25; Southwestern, John McLeod Bd., 30; Tabernacle, 105; 10th Ch., 566,14, Y. L. B., 15; Walnut St., M. R. Dunton Bd., 10; West Spruce St. Perseverance Bd. (for million, 15), 51, A lady, 50, E. S., 2, 1,844.39

PHILADELPHIA CENTRAL.—North Ch., 100.00

PHILADELPHIA NORTH.—Providence, 21.00

SHENANGO.—Beaver Falls, for million, 75; Clarksville, 26; Enon Valley, 34; Leesburg, Children's Bd., 3; Mahoning, 19; New Castle, 1st, two young ladies, 10; New Castle, 2d, 24.51; New Brighton, 59, Selma Bd., 21; Neshannock, 24; Princeton, 4.20; Slippery Rock, 12.75; Westfield, (for million, 14.50), 77.11, Y. P. Bd., 8, 397.60

SYRACUSE.—Syracuse, Park Ch., 100.00

WOOSTER.—Creston, 4, Gleaners, 15; West Salem, 14.70; Wooster, 1st (for million, 32.33), 57.33, 91.03

MISCELLANEOUS.—Asheville, N. C., Workers for Christ, 10; Connersville, Ind., Miss Mary Tate, 15; Great Bend, Pa., Mrs. M. R. Baldwin, 1.80; Madison, N. J., contents of a baby's bank, 15.03; New Brighton, Pa., Mrs. M. E. Palmer, 15; North Wales, Pa., W. T. Ray, 10; Phila'd., " M," 18, Mrs. Sarah E. Smith, 1, Mrs. J. F. Dripps, 6; Ravenswood, W. Va., Bessie Bachtel's mite box, 1.25; Trenton, N. J., M. A. H., 25; Woodbury, N. J., Miriam, Laura and Malcom Thurston, Christmas off., 55 cts. 116.63

Total for February, 1888, $8,059.77
Total since May 1, 1887, $52,734.69

Newton Pres. Soc. has sent a box to Mrs. Nurse, Liberia, valued at $30

MRS. JULIA M. FISHBURN, *Treas.*,
March 1, 1888. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to February 20, 1888.

ABERDEEN—Aberdeen, 25, H.M., 10.31; Union Town, 5, 40.31

BELLEFONTAINE.—Bellefontaine, Pr. off., 35; De Graff, 11; Galion, Faithful Workers, 12; Kenton, 17.50; Marseilles, S. S., 4; Urbana, 50; Lower Lights, 22.50, 152.00

BLOOMINGTON.—Piper City, 11.25; Ridgeville, Mrs. A. L. Gould, 60, 71.25

CAIRO.—Golconda, Neil and Eva Koch, 1.25; Tamaroa, 11, S. S. 12, Rose Leaves, 10, 34.25

CENTRAL DAKOTA.—Altoona, 3.40; Huron, 11, S. S., 25, Cheerful Doers, 10; Volga, 3.37, 52.77

CHICAGO.—Three gifts for famine fund, 2.50; Chicago, 1st, 73, Y. L. S., 500, S. S., 150; 2d, 289.60, Y. L. S., 90; 3d, 100, S. S. Cl., 7.50, R. E. Keener, 10; 4th, 57.25, Y. L. S., 71, S. S., 88.50, Mother's Mite Society, 2.28, Christ's Chapel, 7; Ch. of the Covenant, 14.75, S. S., 5; Jefferson Park Ch., 25; 41st St. Ch. S. S., 10; Evanston, 75; Highland Park, 44.57, Do-what-we-can Band, 30.28; Kankakee, Y. L. S., 12.87; Lake Forest, Y. P. S., 17.20, Steady Streams, 1.81, S. S., 32.75; Oak Park, 36, 1,753.86

DETROIT.—Birmingham, 6, Ready Helpers, 5; Detroit, 1st, Golden Chain Band, 25; Fort St. Ch., 511.04; Milford, Y.P. M. S., 32; Mt. Clemens, 6; Northville, 30.18; Saline, 5; Ypsilanti, 53, The Gleaners, 30, 703.22

DUBUQUE.—Dubuque, Y. L. S., 45; Independence, 34.05; Waukon, 9.70; West Union, 4.55, 93.30

FARGO.—A friend, toward the million for missions, 22.20

GRAND RAPIDS.—Grand Rapids, Westminster Ch., 25; Montague, S. S., 9.52, 34.52

HURON.—Fostoria, Doolittle Band, 25; Fremont, Home Society, 20, Margaret Kerr bequest, 100; Clyde, 5; Milan, 10; Norwalk, 12.24; Tiffin, 9.38, Mrs. C. D. Sprague, 80 cts., 182.42

INDIANAPOLIS.—Franklin, 1; Hopewell, S. S. M. S., 26.38; Indianapolis, 2d, King's Daughters, 25, 52.38

IOWA.—Ft. Madison, Mrs. E. E. S. Malcolm, 25; Mediapolis, 35.77, 60.77

IOWA CITY.—Brooklyn, 18, S. S. B., 10; Davenport, 1st, 100; What Cheer, 4, 132.00

KALAMAZOO.—Buchanan, 8.50; Constantine, 12.50, 21.00

LIMA.—Findlay, 46, Circle, 49; Lima, 130, 225.00

MADISON.—Madison, Pr. off., 75.00

MILWAUKEE.—Milwaukee, Calvary Ch., 60; Racine, Y. L. S., 50; Waukesha, 9.50, 119.50

MONTANA.—Helena, 26.25

ROCK RIVER.—Alexis, Mrs. Belle Halloway, 10; Princeton, 100, 110.00

ST. PAUL.—Minneapolis, Andrew Ch., 12; 1st, 50.63, Y. L. M. S., 25, Merry Gleaners, 75; Highland Park Ch., 11.64; Westminster Ch., 35.08, Y. L. M. S., 85; Busy Bees, 5; Red Wing, 3.50; St. Cloud, S. S., 34.16; St. Croix Falls, 10.50; St. Paul, Merriam Park Ch., Wayside Gleaners, 11; Dayton Av. Ch. S. S., 25; House of Hope Ch., Y. L. S., 60, 443.51

SCHUYLER.—Hersman, 7.50; Mt. Sterling, 25, Wythe Ch. S. S. Band, 12.50, 45.00

SOUTHERN DAKOTA.—Canton, 4; Montrose, 3.50; Parker, 5, 12.50

SPRINGFIELD.—Jacksonville, 63.65, S. S., 15.16; Lincoln, 7.83; N. Sangamon, 15, Petersburg, 6.20; Springfield, 1st, 100; 2d, 25, S. S., 50; 3d, 13.30, S. S., 25.60; Portuguese, 1st, 30; Virginia, 1.80; Winchester, 2.50, 356.04

WATERLOO.—Grundy Centre, Crusaders, 5, Snowdrops, 3, King's Daughters, 10, 18.00

WINNEBAGO.—Ft. Howard, Little Gleaners, 10; Neenah, Y. P. S., 7,61, S. S., 40, Band, 14.17, 71.78

UTAH.—Salt Lake City, Bd., 2.00

VINCENNES.—Oakland City, 5; Terre Haute, Moffat St. Ch., 6.25, 11.25

MISCELLANEOUS.—Unipolis, O., Mrs. Marra Wood, 25 cts.; A step toward the 1,000,000 line, 5; Laguna, N. Mex., Miss Floretta Shields, 25; By sale of leaflets, Hist. Sk., etc., 54.71; Annals, 53.55, Calendars, 1.30; Minnesota, for Persian famine, 5, 144.81

Total for month, $5,066.89
Previously acknowledged, 39,119.70

Total from April 20, '87, to Feb. 20, '88, $44,186.59

Mrs. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.

CHICAGO. Feb. 20, 1888.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Febuary, 1888.

BINGHAMTON.—Bainbridge, 18; Binghamton, 1st, Praise off., add'l, 9.68, S. S., 87.50, Special, 25; West, Praise off., 20; Cortland, 48.06, Praise off., 13.20; Owego, Praise off., 51.53, 272.97

BOSTON, MASS.—Antrim, N. H., Praise off., 15; Boston, Columbus Ave., 6.12, Greene Bd., 5; East Boston, 52; Londonderry, N. H., 12; Lowell, 25; Portland, Me., 5; Roxbury, 12.50; South Boston, Praise off., 25, Light Bearers Bd., 5; Windham, N. H., 5, 167.62

BROOKLYN.—Ainslie St., 17.50; 1st, 21.12, Y. L. Bd., 35.45, A friend, through Mrs. D. M. Miller, 3,000, Mrs. E. C. Ormsby, 2.30; Lafayette Ave., 57.79, Cuyler Miss. Bd., 25, Mrs. M. Williams, 75, The Misses Roundey, 60; Memorial, 32.08, Y. L. Bd., 75; Ross St., 29.46; 2d, Y. L. Bd., Praise off., 50; Throop Ave., 25.43, Y. L. Bd., 29.16, Boys' Bd., 3.50, S. S., 1.16, Special Coll., 8.58; Westminster, 12.67, 3,561.20

BUFFALO.—1st, Woman's Circle, Praise off., 68.75

CAYUGA.—Weedsport, 26.78

GENESEE.—Leroy, Miss. Bd., 25; Perry, 10, 35.00

HUDSON.—Washingtonville, 72.59

LYONS.—Clyde, 10; Marion, 7, 17.00

MORRIS AND ORANGE, N. J.—Morristown, 1st, Children's Soc., 7.17

NASSAU.—Hempstead, Gleaners Bd., 5; Huntington, 1st, S. S., 25; Northport, 4.65, 34.65

NEW YORK.—Brick, 37; Church of the Covenant, Miss A. E. Denny, 5; Fifth Ave., 1,200; First Union, 12.25; Fourth Ave., Girl's Bd., 49.50; University Place, Light Bearers, 19.74; West Farms, 10, Praise off., 10, 1,343.49

NIAGARA.—Medina, 12; Niagara Falls, 9.37, Wright's Corners, 6.80, Praise off., 12.31, 40.48

NORTH RIVER.—Cornwall-on-Hudson, Y. P. S., 10; Freedom Plains, 34.21; Little Britain, 5; Newburgh, 1st, 200; Union, 30, Miss. Bd., 20; Rondout, 7, 306.21

OTSEGO.—Delhi, 2d, Y. L. Miss. Cir., 5; Gilbertsville, 34, Memorial Miss. Bd., 40. 79.00

ROCHESTER.—Geneseo, 30, Y. L. S., 95; Rochester, 1st, 80; St. Peters, Y. L. S., 60; 3d, Boys' Bd., 12; Sparta, 1st, 15; 2d, 20; Sweden, 14.85; Webster, Earnest Workers, 10.50, 337.35

ST. LAWRENCE.—Adams, Praise off., 10.00

SYRACUSE.—Amboy, 16.00

UTICA.—Utica, Bethany, Mrs. Frank Wood, 60; Westminster, Brown Miss. Bd., 25; Westernville, S. S., 14, Legacy of Mrs. E. G. Huntington, 50, 149.00

WESTCHESTER.—Katonah, Praise off., 6.84; Mt. Vernon, 15; New Rochelle, 20; Peekskill, 2d, S. S., 30; Rye, Miss C. G. Van Rensselaer, 50; Sing Sing, 1; South Salem, 28; White Plains, 20, 170.84

MISCELLANEOUS.—A friend, 200; Commission from *Evening Post*, 30; Envelopes, 2.97; Hamadan, Persia, Miss C. G. Montgomery, 25, Womans' Miss. Soc., 3, Miss. Bd., 5.80, Boarders in Faith Hubbard School, 5.80; Friend for Japan, 10; Leaflets, 35.02; Miss J. P. Prentice, 25, 342.59

Total, $7,058.69
Total receipts from April 1, 1887, $37,897.15

Boxes sent "Willing Workers," Shelter Island, to Faith Hubbard School, Hamadan, a box valued at $17.00.

University Place Ch., New York, to Graham Seminary, Tokio, a box valued at $23.00

Geneva Society to Matsu, Tokyo, a box valued at $35.00.

Phillips Church, New York, to Seneca Indians, a box valued at $50.00.

Seed Sowers, Rochester, to Petchaburi Schools, a box valued at $14.26.

Mrs. C. P. HARTT, *Treas.*,
53 Fifth Avenue, N. Y. City.

Mrs. J. A. WELCH, *Asst. Treas.*,
34 West 17th Street, N. Y. City.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest from Dec. 1, 1887, to Feb. 1, 1888.

CHEROKEE NATION.—Tahlequah, Cath. Brown Soc., 5.00; Vinita, 2.00; Ft. Gibson, Whatsoever, 5.00, 12.00

COLLINSVILLE.—1st Ch., 25.00

EMPORIA.—Arkansas City, Y. P., 25.00; Arkansas City, 50; Belle-Plaine, 20; Brainerd, 10; Burlingame, 12.50; Burlington, 12; Caldwell, 10.50; Derby, 2.50; Eldorado, Beulah Bd., 25; Elpaso, 19.20; Emporia, Y. L., 2; Emporia, 10; Indianola, 2.13; Marion, 20; Newton, 17.34; Newton Chr. Endeavor, 15; Peabody, 18; Waverly, 23.80; Waverly, Y. P., 3.57; Wellington, 20; White City, 4; White City, Golden Rule Bd., 2,50; Wichita, 19.60; Winfield, 25, 369.69

LARNED.—Burrton, Xmas off., Mrs. Wilson's S. S. class, 2.80; Dodge City, 5; Harper, 3.25; Coll. Presb. Meeting, Harper, 9.65; Meade Centre, 5; Sterling, 2.50, 28.20

NEOSHO.—Chanute Bd., 6; Cherryvale, Cen. off., 2.75; N. Ft. Scott, "Gems of Light," 5; Oswego Cen. off., 7.90; Ottawa, 1st Ch., 4.25, S. S., 15.90, 41.80

OSAGE.—Blainstown, Olive Branch S. S., 2; Creighton, Willing Workers, 5; Independence, Thank off., 30; Independence, 1st Ch., 62; Kansas City, 2d Ch., 261.92, Thank off., 80.15, S. S., 50, Primary S. S., 55; 5th Ch., 21.29; Knob Noster, 5; Main City, Sharon Ch., 4, 576,36

OSBORNE.—Long Island, S. S., Christmas off., 1.05

OZARK.—Carthage, Deo Data Bd., 15; Carthage Cen. Fund, 5; Greenfield, 4.05, Daisy Chain Bd., 25; Joplin, Cen. Fund, 8.22, 57.27

PLATTE.—Avalon, 7; Trenton, 5, 12.00

SOLOMON.—Belleville, 17, S. S., 5, 22.00

ST. LOUIS.—Bay, 15, S. S, Christmas off., 5; Carondalet, 5, Willing Workers, 12.50; Kirkwood, 12.50, Mrs. Knight's S. S. class, 6.51; Washington and Compt Ave. Ch., 125; Westminster, Heathen Helpers, 5, 186.51

TOPEKA.—Junction City, 12.50; Leavenworth, Y. L., 30; Topeka, 1st Ch., 4.13; 2d Ch., 9.50; Wyandotte, 1st Ch., 3.50; Clay Centre, 10; Lawrence Cen. Fund, 12.40; Vinland, S. S. class, 1.65, 83.68

Total For. Fund for Dec., 1887, and Jan., 1888, $1,415.56
Total For. Fund previously reported, 2,293.64

Total For. Fund from April 1, '87, to Feb. 1, '88, $3,709.20

Mrs. DANIEL KUHN, *Treas.*
1608 Chouteau Ave., St. Louis.

INFORMATION
CONSERVATION, INC.